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the EPISCOPALIAN



New

Seminarian

The Holiness
of Hats

Are Americans
really too
materialistic?

JANUARY 1961

AS OTHERS SEE US:

v. 126

1961

Are Americans Really Too Materialistic?

By E. W. Aryanayakam



Americans

are very fond of saying—whether in pride or sorrow, I can never quite tell—that theirs is a predominantly materialistic civilization. With this I disagree.

For many years I have been getting glimpses of America—first when, in 1924, I studied at Columbia University; then in 1930, when I accompanied the poet, Rabindranath Tagore, as his private secretary during a four months' stay in the United States. Now, after thirty years of work in India, ten at the International University of Tagore at Santiniketan, and twelve with Mahatma Gandhi at Sevagram, as organizing secretary of basic national education, I make my third visit. So I have been watching and thinking over a period of years, and I have

something to say about this “materialistic” culture.

To begin with, America's culture is not basically materialistic; on the contrary, her way of life is profoundly spiritual.

In First Corinthians there is a question: “Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?” Americans live as if they had thought about this. Surely the desire to free man from need and disease and provide him with a standard of living in keeping with human dignity and sacredness of life is a spiritual one. Surely the desire to free man from being a beast of burden, carrying on heavy manual labor at the cost of his health and well-being, is deeply spiritual.

This underlying spiritual drive is responsible for the phenomenal development that I see. The progress in scientific technology made during the war has been maintained, developed, and applied in industry, health, communication, housing, and transportation.

What has impressed me most is the careful and thoughtful way in which the requirements for running a home have been studied. Household equipment of great variety now comes within the purchasing capacity of the average family. The result is a spiritual gift to American women—of time and energy with which they can meet the less purely material needs of their families, and serve in areas outside the home.

The car, too, interests me. I understand that for every family there is at least one car. Those who design these beautiful cars, who plan and control the highways and attend to the manifold services to maintain automobile travel—all these men, whether or not they realize it, have bound up in their purpose the spiritual goal of service to the community. And their work has a deep effect upon the life of the country. The carpenter, bricklayer, plumber, business manager, doctor, teacher, housewife all drive to their places of work by car, and as a result can live in greener, more spacious surroundings. In their time off many families are out enjoying the beauties of nature, and spending their holidays far from the congested life of the cities.

This can be a spiritual thing: of course it can also not be spiritual. You have a car—this beautiful thing sitting at the curb, waiting to do whatever you want. Are you going to pick up a girl and both get drunk? Are you going to race on the highway and fight over the right of way at a crossroad? These possibilities exist—anything can be used wrongly—but they do not destroy the spiritual potential which is always there in material achievements of yours.

Now, in the United States, food, drink, clothes, and all that is necessary to develop and maintain the body as the temple of God for efficient service can be produced in plenty. You have a land literally flowing with milk and honey. Your example shows

that the effort of the Food and Agriculture Organization to banish hunger from the world is now a genuine possibility.

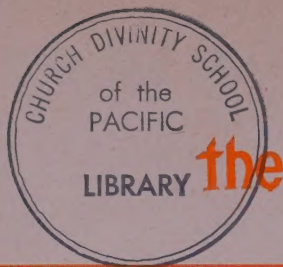
The proposal of United States Congressman Henry S. Reuss for American men and women to serve in technical assistance programs in underdeveloped countries opens up a field of spiritual service for Americans. The plan calls for two- or four-year college students to enlist for a minimum of two years for work overseas under both government and privately sponsored technical aid programs. Such work would utilize their special talents and training on a deeply sharing basis.

The spiritual unity of our one world has to be understood and expressed through such sharing, which will speak with a very loud voice in our present crisis of world tension. The program and method used must be as revolutionary as the modern programs and methods of science and technology, in order to challenge the accepted habits and prevailing ideas of the cooperating countries.

Gandhi was generally considered to be against machines and technical development. But here is what he said, in his book *All Men Are Brothers*, about one American machine: "Take the case of the Singer sewing machine. It is one of the few useful things ever invented, and there is romance about the device itself. Singer saw his wife laboring over the tedious process of sewing and seaming with her own hands, and simply out of his love for her he devised the sewing machine to save her from unnecessary labor. . . . The sewing machine had love at its back. The individual is the supreme consideration."

It is this kind of loving thought, service and ingenuity, backed up by technical knowledge and achievement, that can be America's spiritual contribution to the problem of world-wide need. But her motive must spring from a recognition of the principle of Christian love—not only the love of one's neighbor as oneself, but the greater love that lays down one's life for a friend, "for except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

(JOHN 12: 24)



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In 1961

God Has

UNFINISHED BUSINESS

For Us

The Bishop of West Texas
provides thoughtful comment
on the coming year.

by EVERETT H. JONES

IT has been said that humanity can be divided into two groups: those who are persistently attached to the past, and those who are primarily fascinated by the future. I am sure we have all known both types: on the one hand, those who in their loyalty to tradition are suspicious of every innovation; those on the other hand who are convinced that the only ways that are good are those that are new.

It has always seemed to me that a part of our genius as a Church, and a part of the worldwide Anglican Communion, is that we have combined a regard for the past with an openness to the future; we have at once a wholesome respect for tradition and also a recognition that God's Holy Spirit is forever revealing new truth.

We combine these two attitudes because we believe there is much we can learn from the past to guide us in the future. I am reminded of the traveler in England who came to a crossroads

where the four-way sign had been knocked down. As he pondered which way to go, a nearby farmer came to him and offered his help. When the traveler explained his dilemma, the farmer, who was not noted in the community for brilliance, said: "I don't know where you want to go, but surely you know where you have come from. If you will put up that sign with the proper arrow pointing to where you have been, the other arrows will point as they should."

One of the deep discoveries recorded in the Holy Bible is that the God of the past is also the God of the future. This discovery began in the Old Testament and reached its fulfillment in Christ. One of the eloquent statements of this truth is found in the prophet Jeremiah. He is reminding the children of Israel that the God who delivered them through the wilderness will be their God forever.

"At the same time saith the Lord, will I be the God of all the families

of Israel, and they shall be my people. Thus saith the Lord, the people which were left of the sword found grace in the wilderness . . . The Lord hath appeared of old unto me, saying Yea, I have loved thee with an everlasting love."

THIS is the underlying theme of the Bible and of all Christian history. Our God loves us with an everlasting love. He has involved Himself so deeply with us, and is so concerned with our redemption, that we can never escape from Him. He is with us at our best and at our worst. He never despairs; He never gives up; He never quits. Moreover, His work for us and in us is never ended; there is always more He has to say and to do.

Here is a message for us individually. It is a reminder that we can never escape God. We may deny Him, disobey Him, prove unworthy of Him

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by **CARROLL E. SIMCOX**
Rector, St. Mary's Church
Tampa, Florida

This is an excellent book to give to those persons who are looking at the Church with an "inquiring mind and eye." Dr. Simcox has written it in response to many requests and the book is based upon his teaching in the field of religion within the Episcopal Church.

"AN APPROACH TO THE EPISCOPAL CHURCH" is a book I am satisfied to give to anyone . . . within the Episcopal Church or interested in the flavor of life inside it. Because it begins at the point of 'no faith at all' and proceeds up the ladder to the final question 'Is this particular Church for me?' most readers will be able to find their own footprints at some point in this progression and begin moving. But at all points along the ladder the material is cogent and concise and it is my feeling that the several copies I intend to purchase will circulate themselves."

H. Ward Jackson
Rector, Church of the Ascension
Frankfort, Kentucky

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Unfinished Business

continued

—and yet He is there, loving us with an everlasting love. One reason I am convinced that there is life beyond the grave is this everlasting love: He has a plan for my growth and fulfillment it will take eternity to work out.

The God of my past is also the God of my future. I know very few people who will not admit that God has been with them in times past, in great crises and emergencies, yet they are often worried about the future. We sing, quite rightfully: "O God our help in ages past—Our hope for years to come." He is both—past help and future hope. Because He loves us so much He is not finished with us.

I find this insight an answer to discouragement. Who among us does not get discouraged? How can we possibly look at ourselves and be satisfied? How can we remember all the blessings and privileges of life, and not say: Is this all I have made of them? Yes, I think we might be hopelessly discouraged but for the fact God still believes in us, He still has work to do in us and through us. Because He believes in us, we begin to believe in ourselves.

HERE is a message for us in the United States. In recent months, stirred to deeper levels of thinking by events abroad as well as by our own national election, we have been asking ourselves three questions: What is our national purpose? What is our special mission in the world? Are we aware of what God expects of us?

The situation has been stated most challengingly by Walter Lippmann: "The critical weakness of our society is that for the time being our people do not have great purposes which they are united in wanting to achieve . . . We talk about ourselves these days as if we were a completed society, one

which has achieved its purposes and has no further great business to transact." Others who have sought to diagnose our condition have traced it to "the pernicious influence of affluence."

Whatever the cause may be, for our country to imagine that it has no further great business to transact is heresy of the most serious kind— theological, economic, political, and social heresy. It is just plain wrong thinking. I remember Paul Hoffman's statement some years ago that the exciting thing about America is that it is unfinished business. This is true: we are not so much a democracy, as a democracy in the making. The exciting thing is that we have not stopped, but are in the process of giving more rights, more freedom, more equality under law all the time.

During the recent political campaign "the religious issue" was raised in a way that was most unfortunate and regrettable. There is another religious issue, however, that needs to be raised far more than I have yet heard it raised.

This is the issue raised by the ancient Hebrew prophets and by Jesus in His day. It is the question: How we are going to fulfill our destiny under God, how we are going to be what God wanted us to be in this critical period of history? What is the unfinished business God has for us to do? This is directly related to the question of our survival, for nations and civilizations survive only as they deserve to survive, only as they are worthy in God's sight to endure.

Thus we enter 1961 mindful of the many areas in which God has unfinished business. We look back and rejoice as we see His hand in the years that are past: even more, we look up and take His hand for guidance and for strength, as we face the needs and opportunities of the future. ◀



James Visser, African laborer, views interracial sign on steps of St. George's Anglican Cathedral in Capetown.

The Main Issue Behind South Africa's Troubles

The Anglican Bishop of Johannesburg, South Africa, harassed and finally deported because of his faith, speaks to American church people about a concern which affects us all.

By Richard Ambrose Reeves

In a very real sense the diversity of population in South Africa constitutes a microcosm of the world. There is no simple issue between black and white. Still less is it the problem of the clash between a small group of white settlers and a large indigenous black population.

On the contrary, in South Africa we are confronted with a very complex and confused situation, for in that country there are three million white people, the majority of whom know no other homeland, and who are divided between those who are *Afrikaans*

speaking, and those who are English speaking.

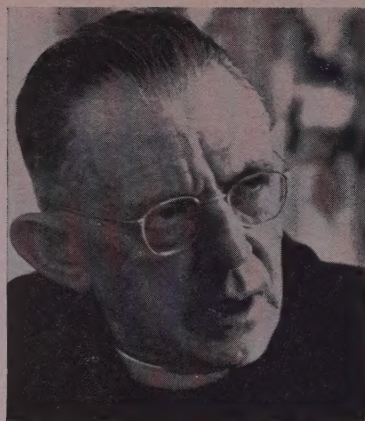
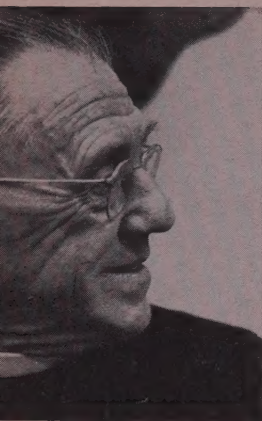
Then there are the nine million black Africans, who belong to four major ethnic groups, and who are divided further into the 2,500,000 million living in the towns and cities, the 3,000,000 living on white farms, and the remainder who live in the native reserves. In addition there are over a million colored people of mixed blood, and a half-million Indians.

Civilized people everywhere ought to be concerned with the attempt now being made in South Africa to sepa-

rate each and every racial group ever more completely from all other racial groups at the very time when desperate efforts are being made in so many parts of the world to find ways in which human beings of very diverse racial origin may live in peace together.

Here in South Africa is no purely domestic problem. It is rapidly becoming the testing ground of the willingness of all white people to make an end of that racial discrimination which in the past has led to so much unnecessary injustice and suffering. The in-

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Bishop Reeves speaks about South Africa's troubles

ternational community cannot afford to allow the South African government to go on forever subordinating four-fifths of its population simply on grounds of difference of color, for it may well be that what takes place there may come to threaten the peace of the world.

But, you may ask, even if this is all true, why should a bishop of the Church deal with this complex and confused situation in such a way that it has ended in his being banished from his diocese? As you probably know, in common with many other countries, no reason has to be given for deporting anyone from South Africa. Therefore I have no knowledge of the reasons that led to my deportation.

At the same time I have always believed, and am still convinced, that in such a situation a bishop has the duty both to do all in his power to banish erroneous doctrine, such as the dogma of *apartheid*, and also to do everything possible to keep open communication between members of different racial groups.

Such convictions have compelled me from time to time to take an active part in opposing the discriminatory Bantu Education Act, helping to resolve the bus boycott in Johannesburg, opposing the removal of thousands of Africans from Sophiatown because of the loss of freehold rights, exposing the injustice and suffering caused by the pass laws, campaigning for higher wages for urban Africans; all of which culminated in my intervention after the shooting by the police at Sharpeville when, as a result of forty seconds' un-

controlled firing, 73 African men, women and children were killed, and 186 were injured, many of them seriously.

In the weeks that have passed since my deportation, my chief regret has not been that I took to do too much with these events, but that during eleven years I was able to do so little, both within the life of the Church to help it put its own house in order, and in reconciling men to one another within the life of the community.

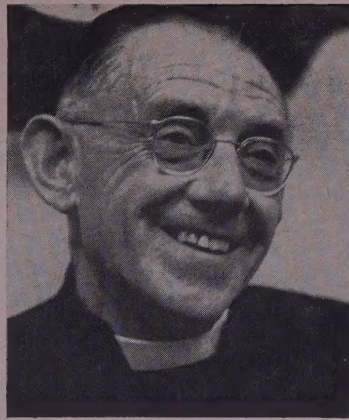
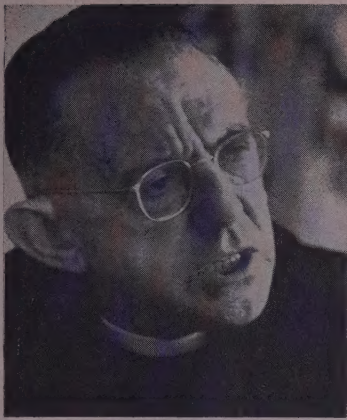
It would be easy to spend a great deal of time describing life in such an historic situation as that in which I have lived in South Africa, dwelling upon the wanton injustice and needless suffering that is inflicted on thousands of human beings daily in this fanatical attempt to implement the doctrine of *apartheid* in order to maintain white domination. But I am convinced that we shall spend our time much more profitably if we remind ourselves of the Biblical attitude to racial questions, and on the basis of that attitude, seek to discover a little of all that attitude implies in the life of the Church and its future in the life of the community.

It is true that the Biblical writers knew nothing of *apartheid*, segregation, separate development, but they had plenty of experience of racial discrimination, and that in a most virulent form. They lived in an age and among a people who drew the sharpest distinction between Jew and Gentile. A great deal of the writings of St. Paul and much of his life was taken up with this very matter. One of the burning issues in apostolic days was the ques-

tion whether those who were converted to Christianity from heathenism had to be circumcised before they could become Christians.

To us this may not seem a matter of any great significance, but in the first days of the Christian Church it was anything but a trifling matter. On the decision reached on this issue depended the future of Christianity and the unity of the people of God. For this reason St. Paul forced the church of his own day to face this issue squarely. He refused to tolerate for one moment any spirit of racial exclusiveness in the church. He knew that whatever might be the racial origin of converts they must be free to make their own contribution to the life of the one church, into which were being gathered those of every nation, and kindred, and tongue. St. Paul saw quite clearly that the universality of the church would be destroyed if it was ever accepted that men had to pass through the gateway of Judaism into the Christian church.

Such a stand as that which Paul made involved the church in a long and costly struggle. At times he was somewhat estranged from some of the leaders in the church. But he did not hesitate for a moment. He was never prepared to compromise. In his letter to the church in Galatia he did not hesitate to protest most vehemently against all racial discrimination among Christians. It brought him a great deal of unpopularity, but eventually he won through, and in winning he set the church free to pursue its divine mission and prevented it from ending as a Jewish sect. As he himself said, "By



ABOUT BISHOP REEVES

In September the South African government's action in deporting the Rt. Rev. Richard Ambrose Reeves, Anglican Bishop of Johannesburg, refocused world attention on the critical race situation in that country.

Long an outspoken opponent of *apartheid*, last spring Bishop Reeves, threatened with arrest, voluntarily exiled himself so that he might be able to speak out about the Sharpeville massacre and other repressive measures taken by the Verwoerd administration. Returning to his see in September, the Bishop was rushed out of the country by the secret police within forty-eight hours of his arrival.

Since there is no prospect that he will be permitted to return, he must attempt to direct the affairs of his diocese, the largest in South Africa, from across the seas. In a practical gesture of solidarity, other South African bishops have voted to pay Bishop Reeves a nominal salary from their own pockets while he is forced to be absent from his diocese.

Born in England, Bishop Reeves was educated at Cambridge University and at General Theological Seminary in New York City. He was ordained to the priesthood in 1927, and then served churches in Scotland and England. He was a Church of England delegate to the first assembly of the World Council of Churches, and is now a member of the Council's Central Committee. In 1949 he was elected Bishop of Johannesburg.

Among the unfortunate consequences of Bishop Reeves' deportation is his absence from a World Council meeting in South Africa with its eight South African member churches, to consider the churches' positions.

Shooting at Sharpeville, Bishop Reeves' account of the Sharpeville massacre and some of the events leading up to it, will be published January 30 by Houghton Mifflin.

one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit."

It is true that some of the biblical writers of the Old Testament are deeply concerned with the differences between Israel, the people of God, and the Gentiles, the rest of humanity. But these same writers have much to tell us about the solidarity of humanity, and the Bible recognizes that mankind has a common origin. That is taken for granted in both Testaments. Whatever view we may take of the historicity of the first chapters of Genesis, the Bible assumes that mankind is part of God's creative work; that men and women are creatures responsible to their Creator; that their existence only has purposefulness and meaning as they fulfill the intention of their Maker in creating them.

Closely akin to this concept is the biblical declaration that human beings are made in the image of God. Because of sin this image is defaced, but it is not obliterated. Human reason and conscience remain as the image of God in us. Unquestionably our reasoning is often very faulty, and our consciences are frequently seriously weakened in sensitivity, but we always retain some knowledge of good and evil. That is true of all human beings, however depraved they may become.

For this reason we must respect all people, whatever may be their color or language or race. All men are closely bound together in virtue both of their common origin and their family likeness to God. But the Bible speaks of a

deeper solidarity still between human beings. It is the solidarity of mankind in redemption from sin. Conscious as all the biblical writers are of the dark shadow of sin that lies across the entire human race, they all proclaim the possibility of any man's being saved by Jesus Christ. This man, whoever he may be, whatever may be the color of his skin, he is the brother for whom Christ died.

Much more might be said of the massive biblical evidence against racial discrimination, but in the end I suggest that the witness of the Bible confronts the contemporary church with one plain question. Does the Church believe that Christ Jesus has broken down the middle wall of partition?

Put like that it may sound an unnecessary question, and we may brush it to one side as superfluous. Yet I believe that it brings us to the very heart of the racial issue. And it is only as we face and answer this question that we can usefully look at either the life of the Church itself or its function in society. While I am in no position to speak of the Church in the U.S.A., I know only too well that the witness of the Church in the face of *apartheid* is continually being weakened by the fact that the practice of the Church in its own life frequently falls so far short of its words.

This is due to a number of reasons, some of which are historical. But among the reasons that account for this failure, none is more important than the fact that many of the members of the Church are woefully ignorant of

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continued

the true nature of the Church.

The Acts of the Apostles and the apostolic letters in the New Testament make it abundantly plain that the abiding new feature of the experience of the members of the church in the first days was their common possession of the Holy Spirit, manifested through their fellowship with one another. As Paul put it, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female."

Paul could write with such confidence because he had seen with his own eyes the Holy Spirit overcoming the barriers of race and nation, sex, class and color. This became a part of history. Wherever the church was established, a community was created in which the members had an abiding fellowship with one another irrespective of their race. It was a fellowship rooted in their common loyalty to Jesus Christ. Until the Holy Spirit was given they had relied upon their nationalist hopes. After He came, they gave themselves to this great adventure of the fellowship of the Holy Spirit, which leaped over all the walls which men constantly devise in order to separate themselves from one another.

Not that the Holy Spirit achieved any easy victory over the stubborn hearts and wills of men. The Council in Jerusalem makes it quite clear that this fellowship was only secured at great cost and with much pain. But the point is that it was achieved, and the world marvelled at the resolute manner in which Christians sought to render to one another and to all men their just due, irrespective of their color or race, as the Holy Spirit fashioned them into a deep and enduring fellowship.

As time passes, I become more certain that it is only as we who are in the Church, and we are the Church in South Africa, allow the Holy Spirit

to have His way with us that the walls of aggressive nationalism and racial prejudice will be broken down within the Church, and the Church by its own life witness more powerfully to the unity of believers in Christ Jesus. This in itself remains the great unfinished task before the Church in South Africa, but it is a task in which churchmen in South Africa must persevere, not only for the sake of the Church, but also for the sake of the peoples of South Africa.

This must be so, because the Church does not exist for its own sake. God was, in Christ, reconciling the world to Himself. Church people need to remember that, for there is always a danger that religious folk forget that the Church is set in the midst of human society in order to carry on Christ's redeeming work, and not just to busy itself with a mass of ecclesiastical odds and ends.

Naturally my own concern is primarily with South Africa and with the Anglican Church in South Africa. But I hope that you will not think me impertinent if I say quite bluntly that my whole thesis is as applicable to the Church in the U.S.A. as it is to the Church in South Africa.

I say this because I have long been convinced that there is nothing unique about the racial situation in South Africa, except that there the government is pursuing a policy which is clean contrary to the truths to which the Church exists to bear its witness in life as well as in word. But we fail to learn what we might from the South African situation until we recognise that it is only part of a problem that is now facing the white race everywhere.

In a deep sense, there is no color problem in this contemporary world. Everywhere in the world the race problem is a "white problem" in the sense that all over the world the white people, who have for so long been politically dominant and so powerful economically, are faced with emergent black,

brown, and yellow people who vastly outnumber them and who today are clamoring for a full share in the heritage and riches of the human race.

This confronts the white people everywhere with a crucial issue. Their very continuance may easily depend on the manner in which they adjust themselves to their new situation. Surely it is time for us who revere the name of Christ to take seriously again the biblical teaching, and see to it that the Church is more truly a fellowship of the Holy Spirit.

But the more completely this happens, the more certain will it become that the Church will have to face hostility, misunderstanding and even persecution. Not that I am suggesting that there is ever any virtue in seeking either unpopularity or the disapproval of others. Still less ought we ever to become puffed up when we encounter hostility and misunderstanding. My point is that the more truly the Church is the Church of Jesus Christ, the more stern its condemnation of anything that is an affront to the gospel, the more surely will it have to face the opposition and hatred of the world.

That is already happening in some measure to the Church in South Africa, for an attack on a bishop, or, for that matter, on the most obscure member of any congregation, is an attack on the whole household of God. As John Donne so truly said, "No man is an island entire of itself . . . never send to ask for whom the bell tolls, it tolls for thee."



The Bishop and Mrs. Reeves in Dallas. Mrs. Reeves accompanied her husband throughout the trip, and returned to England with him in December.

Why the Apostles' and Nicene Creeds?

Why do we repeat these historic words at service after service?

What is the meaning of these declarations today?

Our bishops answer these basic questions in their Pastoral Letter of 1960.

DALLAS, TEXAS, NOVEMBER 17, 1960

TO OUR WELL BELOVED

IN CHRIST,

GREETINGS:

AS WE, your bishops, are assembled in Dallas, Texas, in the year of our Lord 1960, we, like you, are keenly conscious of the way "bad news" captures the headlines in our day. The daily press and weekly news publications, lead articles in magazines, books pouring forth from ever rolling presses, radio, television, even the oratory of those who sought election to public office, assail our eyes and ears with dire warnings and prophecies of doom. Everywhere and always we see and hear diagnoses of this world's ills, the sickness of our civilization, the deterioration of our culture. It is an age of anxiety, of uncertainty, of fear, because it is an age of constant tension, conflict, struggle between nations, races, cultures, societies, classes; between philosophies, ideologies, religions.

Because all this is true we who are Christian need to remind ourselves that we are the bearers, like the angels of Bethlehem, of "glad tidings of great joy, which shall be to all people." Preeminently the church always is the herald of "good news." This is its mission: to proclaim the gospel. Hence, with the psalmist we would cry, "O

come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation." We would recall and re-emphasize the Rock of our faith.

ANGLICAN CHURCHES are clearly and unequivocally committed to the Apostles' and Nicene Creeds as the symbols of that faith. When the first proposal for an American Prayer Book in 1786 was reviewed by the bishops of our mother Church of England, they insisted that these two creeds should be kept in their integrity. Our Church not only accepted the English bishops' proposals but made the Nicene Creed a possible alternative for the Apostles' Creed in the daily offices, a unique and useful usage. By continuous Prayer Book worship, by teaching, by preaching, and by our position in all church-unity discussions, the Episcopal Church has shown its loyalty to the historic creeds. As expressed in the Lambeth Quadrilateral, we hold the Nicene Creed as part of the essential core of the continuous, historic tradition of the Church and therefore an element in the life of any united church. The Apostles' Creed is likewise held to be the minimal baptismal confession. Thus our Church is irrevocably committed to the historic creeds and regards the Nicene Creed as it was affirmed at the Council of Chalcedon in 451 A.D. as an indis-

pensable norm for the Christian faith.

This position is held because the creeds are rooted in the biblical record of God's acts in Christ. It is the purpose of the creeds to preserve the meaning of the historical revelation of God in Christ and to witness to the revelatory facts in their historicity and givenness. In the face of God's revelation in events, man's primary function is to testify to what has been given to him. When something is truly given to man, testimony is the only way in which he can describe the gift. The creeds summarize the good news proclaimed by the primitive church, as recorded in the New Testament. The creeds are a proclamation of a gift, a gift whose kind and nature does not in itself change from generation to generation. Under the guidance of the Spirit, however, man can grow in appreciation and understanding of this gift.

The recitation of the creeds as normative for our faith is, at the least, a way of certifying that we are Christians because we accept what God did for all men in Christ once and with finality. To say that Christ is God's final gift to man means that no gift can be as great or greater, not that God's giving ceases. To say less than this is to deny the uniqueness and completeness of the self-disclosure and

continued on next page

Why the Creeds?

continued

the redeeming work of God in Christ.

The faith of the apostolic church as gathered up in the literature chosen as the canonical New Testament is the final authority for Anglicanism. The creeds are the skeleton of the Bible, and the Bible is the flesh and blood of the creeds. The Bible and the creeds are seen together, each interpreting the other, with the Bible as the ultimate norm.

CHRISTIANITY IS PRIMARILY AN AFFIRMATION of what God has done, is doing, and will do, and of our participation in these mighty acts of God by our penitent and thankful response. Its native language, therefore, is narrative rather than abstract and propositional language. The Christian story proclaims that God created all that is. The doctrine of creation rightly understood is the gateway to the understanding of the Christian life and Christian theology. The good news is primarily a message of the creation and of the new creation which redeems and fulfills what was implicit from the beginning.

The doctrine of creation is not a description of how the universe was made but a statement of the complete dependence of the universe in its total being upon God. The first article of the creeds is the context for the other articles. It affirms the totality of God's actual power as Creator and is the indispensable basis for all the other creedal affirmations. If God is not the only Creator of all that is, something other than God can, then, in the end frustrate the completion of His purpose.

God is Lord of the physical as well as the spiritual aspects of the universe. The term "Father Almighty" in its ancient use especially refers to God as all-ruling in the world, and intimately working in the world. God is the Creator and Governor of the universe. He uses the physical world and adapts it to His special supernatural purposes. As St. Augustine said, the original creation is a greater miracle even than the resurrection of the body.

THE SCRIPTURAL STORY goes on to say that man, made in the image of God, sinned, and disordered the goodness and harmony of God's creation, that God chose unto Himself a special people, revealing Himself to them, as to no others, in the vicissitudes of their history until they were prepared to receive His complete revelation in Himself in Christ. These acts of God for and in His chosen people are recorded in the Old Testament and are a preparation for the coming of Christ. Old Testament history is the original Advent Season in which God reveals Himself as demand, seen in the Law, and as promise of salvation, as proclaimed by the prophets.

When the preparation was finished the promise was kept; and God in the person of His Son "came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." Man's sin and God's love came to dramatic encounter on Calvary. For the moment, Evil seemed triumphant as the Incarnate One was crucified, died, was buried. But the eternal righteousness of God cannot finally be defeated, and "on the third day He rose again from the dead: He ascended into Heaven, and sitteth on the right hand of God the Father Almighty."

THESE MIGHTY ACTS OF GOD in Christ are celebrated in the Church Year from Christmastide through Ascensiontide and we participate in them in our worship and our Christian living. "God was in Christ reconciling the world unto Himself" and we are sharers in that reconciling action of God. In Christ, God gives us the meaning and goal of all existence. For the Eternal Son who was made visible, tangible, and audible as Jesus of Nazareth, is He "by whom all things were made" and the Final Victor who "shall come again with glory to judge both the living and the dead; whose kingdom shall have no end."

To say, therefore, "I believe in one Lord Jesus Christ, the only-begotten Son of God . . . whose kingdom shall have no end" is to make the ultimate decision. "I believe" means "I trust absolutely," "I commit myself to," and "I shall obey." So to believe is to join

the community of believers. God in Christ has come inside our manhood Himself as a man, made Himself accessible in human terms, acted in and through our humanity. For all men and for our reunion with Him, God has come down from the level of deity to our human level, revealing in the common language of a human life what He is like, and what man is meant to be. Christ is God's idea of what it is to be a man. By His life, focussed in Christ's death for us, He has grasped us through our answering love and lifted us into love of Him.

TO BELIEVE IN CHRIST is to be caught up by His Holy Spirit and to belong to the community of His Spirit which is the one holy catholic and apostolic church. The third paragraph of the Creed testifies to the continuing work in the world of God the Holy Ghost. He binds together those who accept Jesus Christ as Lord and Saviour in the fellowship of the Holy Spirit, the family of God. In this mystical Body of Christ, the Lord and Giver of life, the Holy Spirit is working with, among, and in us and confirming the word of God. This common life with its worship of God, its new quality of living, its mission to draw all men to Christ, and its duty to work to fulfill and to transform human society, is the first fruit of such life with God. Its final consummation is stated in the last, great hope of such a life with God. "I look for the resurrection of the dead; and the life of the world to come." Whitsuntide and Trinity Season issue in Advent Season as the certain expectancy of Christ's complete victory in His final Advent.

The biblical story, the historic creeds, the Church Year are three different ways of saying what God has done, what He is doing, what He will do, and that we have entered into and are participants in that divine action. Everywhere the story is the same. In our prayer of General Thanksgiving, for instance, we recite the story of the creeds and the Bible eucharistically: "We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the

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THE APOSTLES' CREED

I BELIEVE in God the
Father Almighty, Maker
of heaven and earth:
And in Jesus Christ
his only Son our Lord:
Who was conceived by the
Holy Ghost, Born of the
Virgin Mary: Suffered
under Pontius Pilate,
Was crucified, dead, and
buried: He descended into
hell; The third day he
rose again from the dead:
He ascended into heaven,
And sitteth on the right
hand of God the Father
Almighty: From thence he
shall come to judge the
quick and the dead.
I believe in the Holy Ghost:
The holy Catholic Church;
The Communion of Saints:
The Forgiveness of Sins: The
Resurrection of the body:
and The Life Everlasting.

THE NICENE CREED

I BELIEVE in one God the Father Almighty, Maker
of heaven and earth, And of all things visible and
invisible: And in one Lord Jesus Christ, the only-
begotten Son of God; Begotten of his Father before
all worlds, God of God, Light of Light, Very God of
very God; Begotten, not made; Being of one substance
with the Father; By whom all things were made: Who
for us men and for our salvation came down from
heaven, And was incarnate by the Holy Ghost of the
Virgin Mary, And was made man: And was crucified
also for us under Pontius Pilate; He suffered and
was buried: And the third day he rose again
according to the Scriptures: And ascended into
heaven, And sitteth on the right hand of the Father:
And he shall come again, with glory, to
judge both the quick and the dead; Whose
kingdom shall have no end.
And I believe in the Holy Ghost, The Lord, and
Giver of Life, Who proceedeth from the Father and
the Son; Who with the Father and the Son together
is worshipped and glorified; Who spake by the
Prophets: And I believe one Catholic and Apostolic
Church: I acknowledge one Baptism for the
remission of sins: And I look for the Resurrection of
the dead: and the Life of the world to come.

by ELEANOR M. LEWIS

The Holiness of

BUT every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for it is even all one as if she were shaven. (I Cor. 11:5)

The woman in front of me in church has a facial tissue on her head. The tissue keeps slipping, and she fusses with it. This is distracting to me, and must be doubly so to her. I find a bobby pin in my purse, touch her on the shoulder, and give it to her. This helps, but when she goes up to the altar rail for Communion the tissue flies out behind her like a white flag.

After church we talk. As I suspected, she has come into the harbor of this seashore town on a small boat, not expecting to have a chance to go to church. Her rector at home feels that hats are not important. But at the sight of

all those hatted women she lost her nerve and got out the paper handkerchief.

Why did Saint Paul lay down this rule? As my Bible commentary explains it, he was telling the women of his flock to observe the accepted "good manners" of their time and place—that a woman must be veiled, "covered," in public. To do otherwise would be conspicuous and immodest. He compares it to having her head shaved, a mark of immorality and disgrace.

I wish Saint Paul could see the hats in my church on a Sunday morning. Many are hard to see at all, mere scraps of ribbon or wispy veiling. Others are strikingly visible, a mountain of flowers, a swirl of red and pink velvet. Most of these are pretty and becoming. But symbols of modesty? They look more like symbols of vanity, not head coverings

Hats



but ornaments.

In our contemporary world, that seems to be all a hat is for, outside of church. No one wears a hat to go to market, or to take the children to school, or to meet her husband in the downtown streets. You wear a hat to a formal day-time party, and that's about all. It is part of being "dressed up."

Now, I'm all for dressing up to go to church. It's a great occasion, a formal occasion, especially when the whole parish gathers for worship on Sunday morning. But what if you are caught without a hat, like my friend of the facial tissue?

And how about smaller gatherings for worship during the week? For a man, it's simple. Scripture has nothing to say against even overalls in church. But when a housewife

arises in the dark of a winter morning to attend a weekday service, she must remember, in her sleepy state, to put on entirely different clothes from her normal costume.

It's not only that hat. To her, a hat looks ridiculous with a shirt, skirt, and loafers, or a housedress and old walking shoes. So it's girdle, stocking, high heels, suit, all to be taken off an hour later when she returns to her job. Is it really only our Sunday selves that God wants?

A friend of mine, not an Episcopalian, came into our parish one day to rest and pray. Another woman came in. The latter lady put her gloves on her head. When she knelt and bowed her head, they fell off. She put them back, but soon they fell off again. After a few more attempts she gave up and left. My friend wondered, and I wonder, what is this hat business all about, anyway?

A layman looks at the Church:

Educating Men For Tomorrow

by Amory Houghton, Jr.

When are we lay people
going to assume our
full responsibilities
toward theological education?

Two words—theological education—I would wager confound the average American in their own special way equally as much as two other oft quoted words—NIKE ZEUS. To be sure the student of theology has as clear a concept of his subject as the missile guidance engineer. But what does theological education—its concept, its challenges, its trust—mean to us as laymen?

While I in no way want to pose as even a lay authority, I would like to express a few thoughts on this subject. I do so with the realization that I cannot match wits with the great minds of the Church. I do think, however, that an outside observer, perhaps even a glassmaker like myself, can occasionally shed a different light on the subject.

Let me quickly go through some facts about our Church's institutions of education. In our Church there are eleven established seminaries (*see special section starting on page 25*) with a total enrollment of over 1,200 students. Approximately 350 new ministers are graduated each year to fill places of 300 deaths and retirements and also to "work up" on the figure of 800 present vacancies.

When we're talking numbers of people, we must also talk numbers of dollars. There are no state legislatures to pass bills and appropriate millions of dollars toward next year's seminary deficits. Alumni drives, as you can well imagine because of the small pay a clergyman receives, cannot do the trick alone. Also I've never heard of a Theological League, or a "Big Eleven," which could help support the scholarship, teaching, or building programs from football funds.

This all must come from us—to the tune of at least \$1,000 each year for each student. And there are 1,200 of them. It costs at least \$3,000 per year to educate one student. Each student pays around \$1,000, often with scholarship aid. The school pays an additional \$1,000 or more from its endowment or other funds. *We* must supply the remaining \$1,000.

Since Christianity is such a personal religion, one can't expect to find mass education of ministers. These men must be able to think by themselves and to be associated individually with great Christian teachers.

But how can this be done? On the one hand you have none of the usual sources of income for an educational institution; on the other you have fundamentally a very expensive education.

It's always a great temptation to continue citing facts such as these because of the real need of our schools, but I feel that it might be helpful to step back a moment to ask a more basic question: Why do we have ordained ministers at all? If we relied completely on the ministry of the laity, we wouldn't be confronted each year by this financial dilemma.

The answer to this question appears in its clearest form to me when one considers the very nature of Christianity itself. Christianity didn't just happen. God gave us thousands of years to grow up. But instead of accepting our responsibility we became increasingly and righteously more selfish. Hence the mission of Jesus, minister to man-

kind, God's own Son—a man, a symbol, a leader who could sort out the important from the unimportant; who could clarify our thinking in terms of lasting values; who established the fact that maybe the tangible things in life were not necessarily objects which one could hold or touch.

After Jesus there followed others specifically commissioned by Him to carry on His work. Their mission had to be one of being "life-givers," clarifiers, specialists who would dedicate their lives to helping us realize that we do not need to live solely by the "clock and the calendar, but by values," and that those same values should not be subordinated to the sheer mechanics of life.

Don't you find yourself overly occupied, as I do at times, with your children's problems, your homes, your community activities, your mounting expenses, your concentration on hundreds of details? I'm not saying these activities and concerns are not important. They are. But as is necessary with so many things, they must be put into proper perspective so that we don't find ourselves practicing the fine art of "dilution"—dilution of our energy and really our "net worth" as Christians.

These officials of Jesus, or clergymen as we now call them, have been, for the most part, immensely practical over the years. They've realized all this. Also I'm just beginning to recognize the fact that they understand full well two more of our strategic weaknesses.

The first is that man is basically a very forgetful person. This is nothing peculiar to Christianity, but is true in whatever we do. Take the old saying: "Man's burden is follow-up," or "Out of sight, out of mind." Or let's look at how often we are exposed to messages from cigarette, soap, and automobile manufacturers, and many others who are saying the same thing, usually in the same way, over and over and over again. It's not that we can't understand what they say, but it's just that we forget so quickly. Therefore, this official ministry has realized that the unofficial ministry—people like you and me—must have constant "*do not forget*" signs tacked up all around us.

The second fact our clergymen recognize is that most of us don't really understand the difference between being a good man and being a Christian. It's all well and good to have fine ethics and good moral standards, live a decent life, be a contributing member of the community. But simple, pleasant, and useful as this might be, it's not Christianity.

Jesus' message was not "Be good and you'll be happy"—but that there is good news; there is a new gospel; the kingdom of God is at hand; God is offering his "product" in a new way; and the way to obtain that "product" is through repentance and willingness to follow Christ.

Now the salesmen for this product throughout the years have had hard sledding because they try to build on strength in all of us—strength of mind, of character, of faith. But man seems to reject this product in the "boom" years, when life is going "his" way. When things are in personal recession for him, he only then seems to

make his most intimate contact with God—at the point of his greatest weakness. It's too bad that we, as Christians, can't borrow a theory which we, as capitalists, accept and attempt to practice: "The time to establish your credit is when you don't need the money."

If we can agree on the necessity for an official ministry of our Church not only because of its historical evolution but because of your and my deep and present needs, then we might profitably turn to the future. This is the place in which we'll all be living soon.

It seems to me our minds can be more useful if they become "tomorrow minds" rather than "yesterday minds." For example: What type of men do we want in our ministry? What problems will they be faced with? Who will be the minister in your parish twenty years from now? How fast will your town or city grow? What sort of a community will it develop into—and what might be the problems of your minister (a boy who today could be only four years old) in that year, 1981?

Months ago I attended a briefing at Wright Air Force Development Center at Dayton, Ohio. And in spite of what I read in the papers and my exposure to space comics through my children, I still find it difficult to have someone tell me with a straight face that within a few years we will have transmitting beacons on the moon and that within ten years we will have made successful landings by man on the moon, Mars, Venus—possibly Saturn.

If ever there were "tomorrow thinking," this is it. But I ask myself why. Why are we thinking this way? Why are we pouring so much of your and my money into computers, missiles, rockets, satellites, interplanetary exploration?

The answer is simple: we literally and figuratively have a gun at our heads. We are putting our all into the solution of a basic and very real problem, survival.

Our main problem, however, is that while we are putting the greatest share of our efforts into closing the front door by girding for military competition, we fail to recognize that our back door remains wide open. Whether we like it or not we are in a real sense also in a life-and-death struggle with the *creed* of Communism, in addition to military might.

Can you imagine what our response would be in both attitude and dollars if we found ourselves in a knock-down, drag-out fight with Buddhism? We could awake one morning to find this "do-it-yourself" religion sweeping the country. Many of our churches would begin to wither and close. All of a sudden the things which we held most dear could no longer be taken for granted.

If this were to happen, I'm sure our spiritual reaction would be the same as it is presently with our physical and military fears. Seminaries would be expanded by the addition of modern buildings, glistening with new research libraries. We would be actively scouring the countryside for thousands of our best young minds to counter a threat we never seriously thought could exist in the U.S.A.—a

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continued

nation, as Abraham Lincoln has stated, "under God."

We seem to work best under a tangible competitive strain. Maybe this is the reason that a student studies harder the day before the examination than he does the first day of the term. But make no mistake. Whether we can see or feel or touch our enemy, the competition for man's "inward survival" today is equally as acute as it would be if we were surrounded by Communist guns or priests of Buddha.

In order to protect our whole selves and to re-establish our identity with the basic building blocks of our faith, there appear to be two obvious areas of concern for us.

First of all, we need church leaders of a very rare quality—not only men well-grounded in the basics of theology, but men who are creative and imaginative. Charles Kettering once told a wonderful story about a friend to whom he was talking one evening in Dayton, Ohio, a few months after he

had been named head of the General Motors Corporation. Mr. Kettering did quite a bit of travelling back and forth from Dayton, his home, to Detroit, where the main operations of General Motors are located.

In the process of complaining bitterly about the four hours it took for him to drive between the two cities, his friend interrupted and said, "Kett, you're wrong. I've travelled between Dayton and Detroit every week for ten years and have never managed it in less than five hours." "All right," said Mr. Kettering, "the next time you come along with me."

About a week later the two men started off for Detroit with Mr. Kettering at the wheel, and, sure enough, the trip lasted only four hours. After checking his watch and the surroundings, the friend finally said in an irritated tone, "Oh, well, that's not fair. You didn't stay on Route 25."

Our second task is closely allied to the first. In order to guarantee this type of leader, we must give him the proper setting. We must make sure that he knows Christ's message and that he

can handle it wisely in the world. If we state as principles that good medical schools tend to produce good doctors; good law schools produce capable lawyers; good engineering schools are able to produce brilliant scientists, then we must naturally conclude that the education a man gets is in a very real measure responsible for his contribution in later life.

But this education relies primarily on us as hopefully interested individuals. There are simply no funds from the national Church to help our seminaries continue their present programs. Likewise, there are no matching funds from the state or federal governments to help their cause.

The task we face is acutely difficult because it involves two things of immediate and personal concern: ourselves and our dollars. Somehow we must wrench ourselves free from the near complacency and inactivity that surrounds our personal "responsibility" for theological education. We must redefine our goals. We must respond actively to the new challenge of educating our clergy for tomorrow. ◀

Other Schools Educate for Christian Service

Special Schools Training Men for the Ministry

Diocesan School of Theology, Detroit and Flint, Michigan. Dean: The Rev. Robert H. Whitaker.

Episcopal Theological Seminary in Kentucky, Lexington. Rector: The Rt. Rev. William R. Moody, Bishop of Lexington.

Extension Program of The Church Divinity School of the Pacific in the Diocese of Los Angeles. Dean: The Very Rev. Sherman E. Johnson.

School of Theology of the Diocese of Long Island, Garden City, New York. Dean: The Very Rev. Robert F. Capon.

Training Schools for Women Workers

Saint Margaret's House, Berkeley, California. Dean: Miss Katharine A. Grammer.

Windham House, New York City. Director: Dr. Johanna K. Mott.

Theological Seminaries Overseas

Cuttington College and Divinity School, Suakoko, Liberia, West Africa. Dean: The Very Rev. Seth Edwards.

Episcopal Theological Seminary of the Caribbean, San Juan, Puerto Rico (to open in September, 1961). Dean: The Very Rev. Eugene Crommett.

St. Andrew's Theological Seminary, Quezon City, Manila, Philippines. Dean: The Very Rev. Wayland S. Mandell.

Theological Seminary, Mont Ruis, Haiti. Dean: The Very Rev. Newton C. Spitz.

Theological Seminary, Porto Alegre, R.G.S., Brazil. Dean: The Very Rev. Henrique Todt.

Partially supported:

Union Seminary, Matanzas, Cuba.

Central Theological School, Tokyo, Japan.



A SPECIAL REPORT

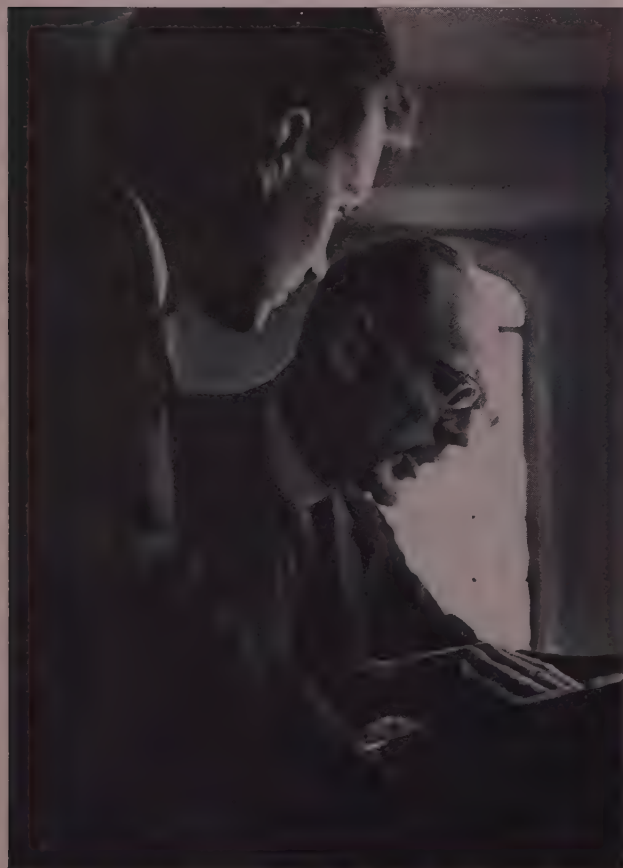
NEW SEMINARIAN

by **MARY BUZARD**

On September 23, 1960, John Liston Hall, age 22, moved his college wardrobe
continued on next page



For new seminarian John Hall (second from left) and his classmates, there is a Bible exam early in the first term.



John Hall confers with his tutor, the Rev. Jules L. Moreau, Assistant Professor in New Testament Literature and Languages at Seabury-Western.

of tweeds and sweaters, his bedding and his books into room 3-B of Junkin Hall at Seabury-Western Theological Seminary, Evanston, Illinois.

He had spent the summer as a house painter in his home town of Elmwood, Nebraska (population 450), earning money for his tuition. In summers past, he had helped finance his undergraduate education by clerking in his father's grocery store.

John is one of thirty-four new students, ranging in age from 21 to 37, coming from eighteen dioceses of the Church plus one foreign country, and representing almost as many backgrounds and professions—from geologist to trumpet player, from army officer to psychologist.

He had exchanged the college environment that he had known—first as an undergraduate and later as an instructor in the English department at the University of Nebraska—for the disciplined and dedicated life of a seminarian. He received his B.S. in Education in 1959.

During the next three years of intensive study in a graduate school of theology, John will learn the techniques of the ministry and the forms for administering the sacraments. He will attend classes in Holy Scripture, Church history, systematic and moral theology, apologetics, pastoral theology, and Greek. He will take courses designed not only to prepare him for his canonical examinations, but also to equip him for a well-rounded ministry.

Starting in his second year, he will do practical field work in one of the parishes in the Diocese of Chicago. Each student is usually assigned to a parish where he may work in his spare time during the week and on Sundays. Seminarians teach in the church school, assist at services, conduct youth groups, and sometimes preach.

John's day as a seminarian begins with Morning Prayer in the Chapel of St. John the Divine. Life at Seabury-

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*A seminarian works closely
with his tutor—a system
that may differ greatly from
the lecture courses that
he knew in undergraduate days.
But the hours of research and
study in the library will be
a familiar part of
the curriculum.*





NEW SEMINARIAN

continued

Western is centered about the altar, for it is here that the day begins and ends. The Eucharist is celebrated daily; the divine offices of Morning and Evening Prayer are said at 7:15 A.M. and 5:30 P.M.

But Seabury-Western is not all studying, as John has learned during his first four months. A lot of time is spent in just "living." Seminarians find time for those much-needed bull sessions. Each quarter, the students hold a dance—usually informal—in Seabury lounge. Students' wives and other guests may have dinner in the refectory one night a week. Theater and concert opportunities are numerous in nearby Chicago and on the campus of Northwestern University.

Seminarians play football and baseball, and the "Seabury Saints" compete in the Northwestern University inter-mural league. Seminary families are included in such events as the annual open house held in January and the picnic held in the spring.

As is the custom of seminary communities, there are certain responsibilities which all students share. The men are expected to keep their own rooms in order. A student assigned the job of dormitory prefect makes a weekly inspection of quarters. Students take turns waiting on tables in the refectory (dining room), and help with kitchen duties.

Most of the students must receive scholarship aid to help finance a seminary education. Some of the work scholarships entail duties in the bookstore, the library, the department of public relations, and maintenance of seminary grounds—such as the snow-shoveling detail.

First-year students are restricted in the amount of outside work they may do, because of the heavy academic requirements. At the end of his first year, John will spend eight to ten weeks working in a mental hospital, prison, or general

A great deal of study and preparation will go into the study of homiletics, the art of preaching. . .

And what he has learned will be practiced before his professor and fellow students—a demanding audience.





All study and no work might make John a bright boy, but, for more than half of the young men now studying at the Church's seminaries, work and scholarships are needed to meet the expenses of their preparation. Jobs vary, but they are sure to include waiting table in the refectory, or dining room (above), and mopping-up exercises (right).

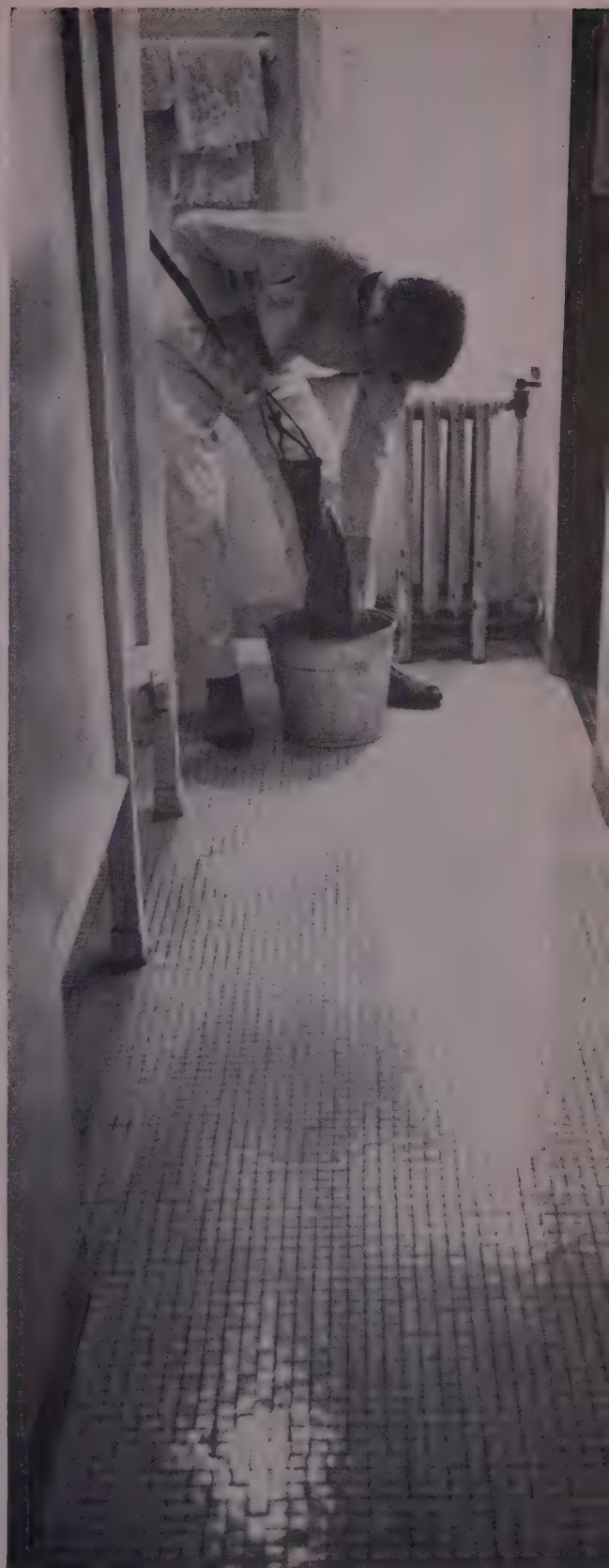
hospital under chaplain and medical staff learning to minister to people in sickness and need. He might also be sent to an overseas mission field.

Hardly any other group of persons is as determined as seminarians. Hardly any other group is as serious. In spite of the trials and worries—financial problems, landlord troubles among the married students, uninterested parents, the myriad tests of their vocation—the seminarian enjoys the satisfaction and happiness of the man whose life is dedicated to a specific objective: the service of God and His Church and His people.

To prepare a man for Holy Orders, the seminary must afford him the life of a Christian community and give him the opportunity to develop a life of prayer. The seminary must also meet his academic needs by providing classrooms, libraries, and the guidance of scholars. It must meet his practical needs by providing opportunities for pastoral experience.

Seabury-Western, like each of our seminaries, depends on the laity of the Church for one-third of its annual operating budget. Last year the gifts of laity to our eleven established seminaries on Theological Education Sunday amounted to \$581,724. This amounts to a little less than thirty cents per communicant member.

Each gift, however small, helps. No more important work could be accomplished, no more fitting gift and living memorial could be given or established than to help in the task of training this John Hall and the John Halls of the future for the ordained ministry. ◀



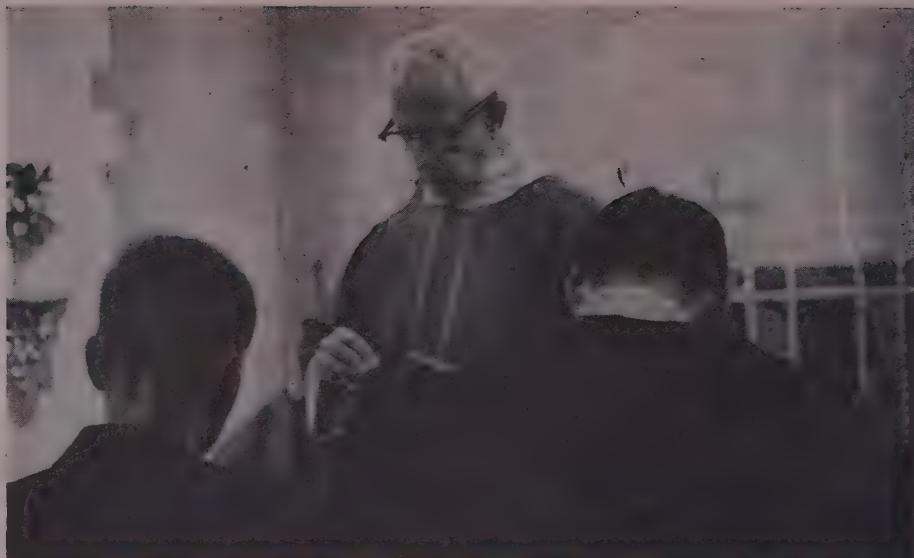
photostory continued

NEW SEMINARIAN

continued

Theological Education

Sunday, January 22.



Worship is a daily necessity for the seminarian. The pattern of Morning Prayer, Holy Communion (above), Evening Prayer will punctuate his days—and, together with private prayer, will be both the highlight and the background of his spiritual development. Below, John Hall kneels in the empty chapel at Seabury-Western in quiet communion with the Lord whom he is preparing to serve as a priest of the Church through all his days.



The End



Virginia seminarians Todd Trejts, Charlie Tait and Phil Turner are planning to serve in Africa.

THE SEMINARIES

A PICTORIAL SUMMARY

This special twelve-page section can be lifted out of THE EPISCOPALIAN and kept for reference.



Urban Hall, completed in 1957, houses classrooms, offices, and the library.

Berkeley Divinity School



New Haven, Connecticut

Founded: 1849, by Bishop John Williams, as the theological department of Trinity College; moved to Middletown in 1854, and to New Haven in 1928. Affiliated with Yale University

Total students: 82, from 32 U.S. dioceses and districts, and 1 foreign country

Married students: 45

Charges: tuition \$400, board and lodging \$600

Faculty: 19

The Very Rev. Richard H. Wilmer, Jr., Dean and Professor of Theology

After fifteen years in the parish ministry and in naval and university chaplaincies, Dean Wilmer joined the Berkeley faculty in 1953. In 1957 he became dean.



Bexley Hall, from which seminary takes its name, was designed by architect of London's Crystal Palace.



The Very Rev. Almus M. Thorp, Dean

In October, 1960, Dr. Thorp was installed by the Presiding Bishop as Dean of Bexley Hall. Prior to his installation, Dean Thorp served twenty-three years in the parish ministry.

Bexley Hall

Gambier, Ohio

Founded: 1824, by Bishop Philander Chase, at Worthington, Ohio; moved to Gambier in 1828. In 1833 the undergraduate school assumed a separate identity as Kenyon College. Bexley is the Church's third oldest seminary, and the oldest west of the Alleghenies

Total students: 56, from 16 U.S. dioceses and districts, and 2 foreign countries

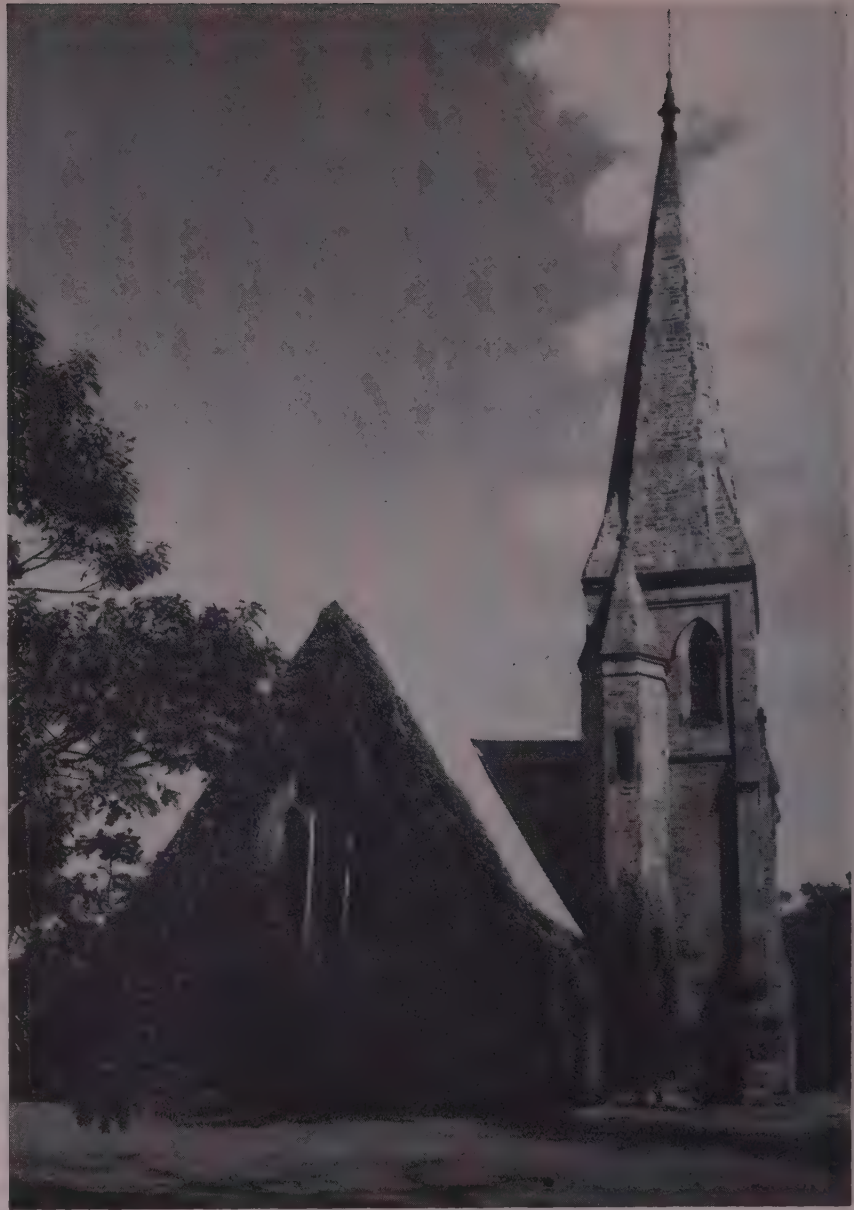
Married students: 33

Charges: tuition \$550, board and lodging \$600

Faculty: 11

The Very Rev. John B. Coburn, Dean and Professor of Pastoral Theology

Dean Coburn came to E.T.S. in 1957 after having served as parish priest, naval and college chaplain, and teacher. He is a former dean of Trinity Cathedral, Newark, N.J., and a former president of the Church Society for College Work.



St. John's Memorial Chapel is oldest school building at E.T.S.

Episcopal Theological School

Cambridge, Massachusetts

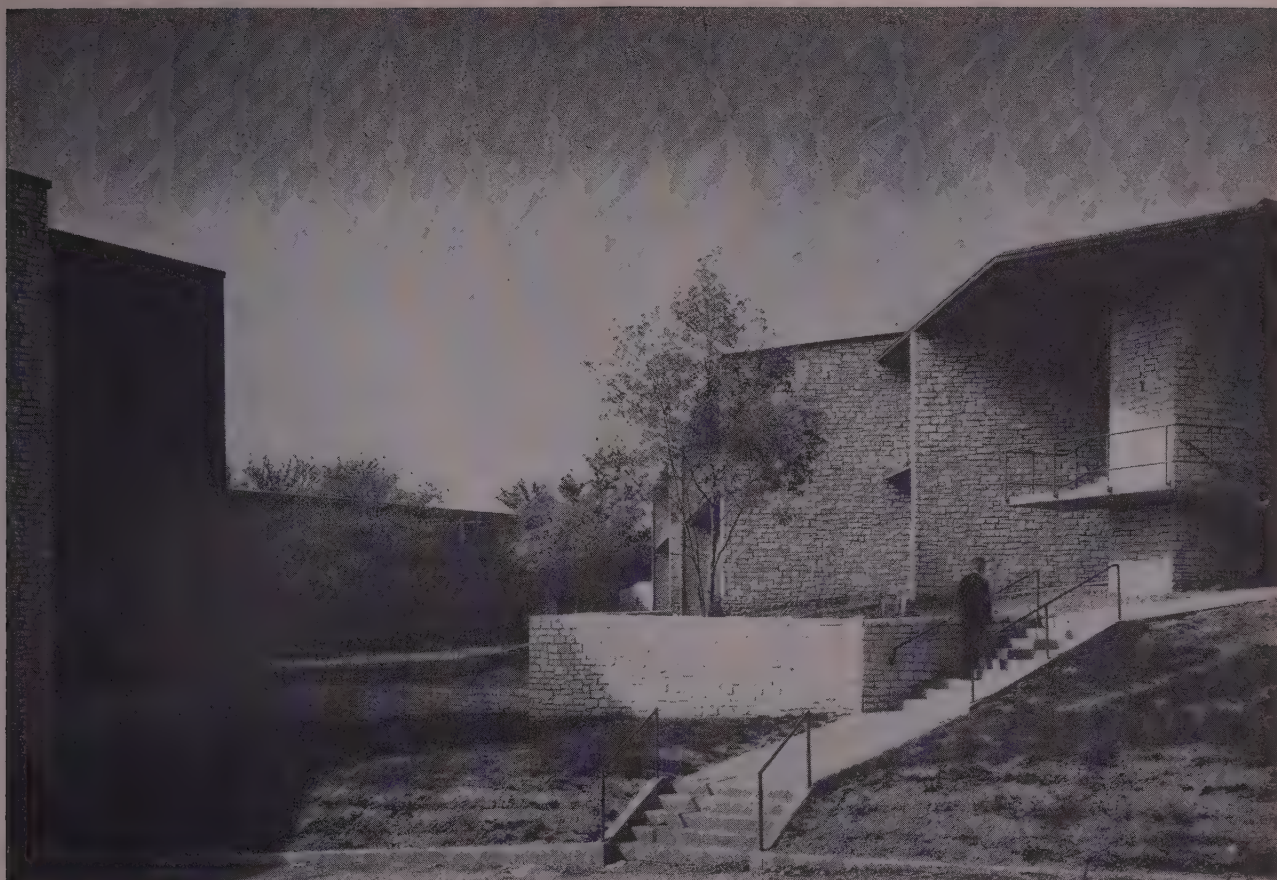
Founded: 1867, by Benjamin Tyler Reed of Boston. Affiliated with Harvard University; cooperates with Boston University and Andover Newton Theological School.

Total students: 123, from 41 U.S. dioceses and districts, and 4 foreign countries

Married students: 61

Charges: tuition \$500, board and lodging \$600

Faculty: 22



Five modern, air-conditioned buildings have already been erected at E.T.S. Southwest.

The Episcopal Theological Seminary of the Southwest

Austin, Texas

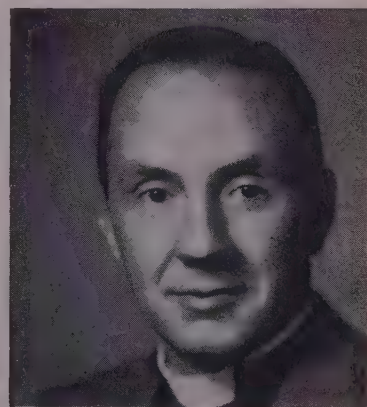
Founded: 1951. The Church's newest seminary. Cooperates with Austin Presbyterian Theological Seminary and the University of Texas.

Total students: 67

Married students: 45

Charges: tuition \$500, lodging \$180

Faculty: 16



The Very Rev. Gray M. Blandy, Dean

Before becoming Southwest's first dean, Dr. Blandy was engaged in teaching, chaplaincy, and the parish ministry. He has held various diocesan and provincial posts in the field of education.



All Saints' Chapel is a familiar landmark at this rapidly growing seminary.

The Very Rev. Sherman E. Johnson, Dean and Professor of New Testament Literature

After a career as teacher, scholar, author, and editor, Dean Johnson assumed his present post in 1951.



Church Divinity School of the Pacific

Berkeley, California

Founded: 1893, by Bishop William Ford Nichols, at San Mateo; moved to San Francisco in 1911; to Berkeley in 1930.

Official seminary of the Eighth Province. Affiliated with the Pacific School of Religion.

Total students: 154, from 37 U.S. dioceses and districts, and 5 foreign countries

Married students: 95

Charges: tuition \$300, board and lodging \$540

Faculty: 21

**The Very Rev. Albert H.
Lucas. Dean and Professor
of Pastoral Theology**

*Dr. Lucas assumed the
deanship in 1958, following
twenty years as headmaster
of St. Albans, National
Cathedral School for Boys.*



Special procession leaves St. Andrew's Collegiate Chapel.

Philadelphia Divinity School

The Divinity School of the Protestant Episcopal Church
in Philadelphia, Pennsylvania

Founded: 1857, by Bishop Alonzo Potter, as a diocesan
training school

Total students: 69, from 19 U.S. dioceses and districts

Married students: 33

Charges: tuition \$500, board and lodging \$450

Faculty: 14



The Very Rev. Lawrence Rose, Dean
Dean Rose (shown at the left inspecting a new multi-purpose building opening next year) is a former dean of the Berkeley Divinity School. He came to General as dean in 1947. He has also been active in seminary teaching and in the parish ministry.

General Theological Seminary

The General Theological Seminary of the Protestant Episcopal Church in the United States, New York City

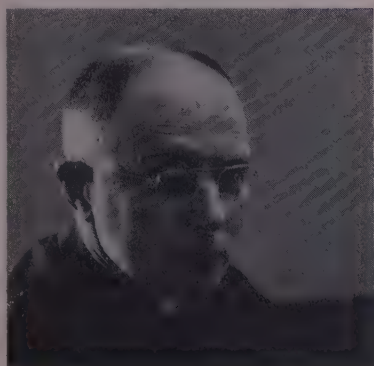
Founded: 1817, by General Convention. The first institution in the Anglican Communion devoted exclusively to theological education, and the only seminary with a definite responsibility to General Convention.

Total students: 208, from 53 U.S. dioceses and districts, and 11 foreign countries

Married students: 72

Charges: tuition \$300, board and lodging \$600

Faculty: 29



The Very Rev. Walter C. Klein, President of the House and Dean

Now in his second year at Nashotah, Dean Klein came there from Seabury-Western, where he was assistant dean. Earlier he had been a parish priest, a naval chaplain, a member of the staff of the Anglican Bishop of Jerusalem, and chairman of the graduate department of Philadelphia Divinity School.



Seminarians hurry past cloisters of Sabine Hall and bell tower.

Nashotah House

Nashotah, Wisconsin

Founded: 1841, by Bishop Jackson Kemper, pioneering missionary bishop of the Northwest

Total students: 67, from 23 U.S. dioceses and districts, and 1 foreign country

Married students: 23

Charges: tuition \$450, board and lodging \$450

Faculty: 12



St. Luke's Chapel and other campus buildings are of native granite.

The Very Rev. George M. Alexander, Dean

A former member of the Church's National Council, Dean Alexander has also spent sixteen years in the parish ministry and held various diocesan posts. He became Sewanee's dean in 1955.



The School of Theology of the University of the South

Sewanee, Tennessee

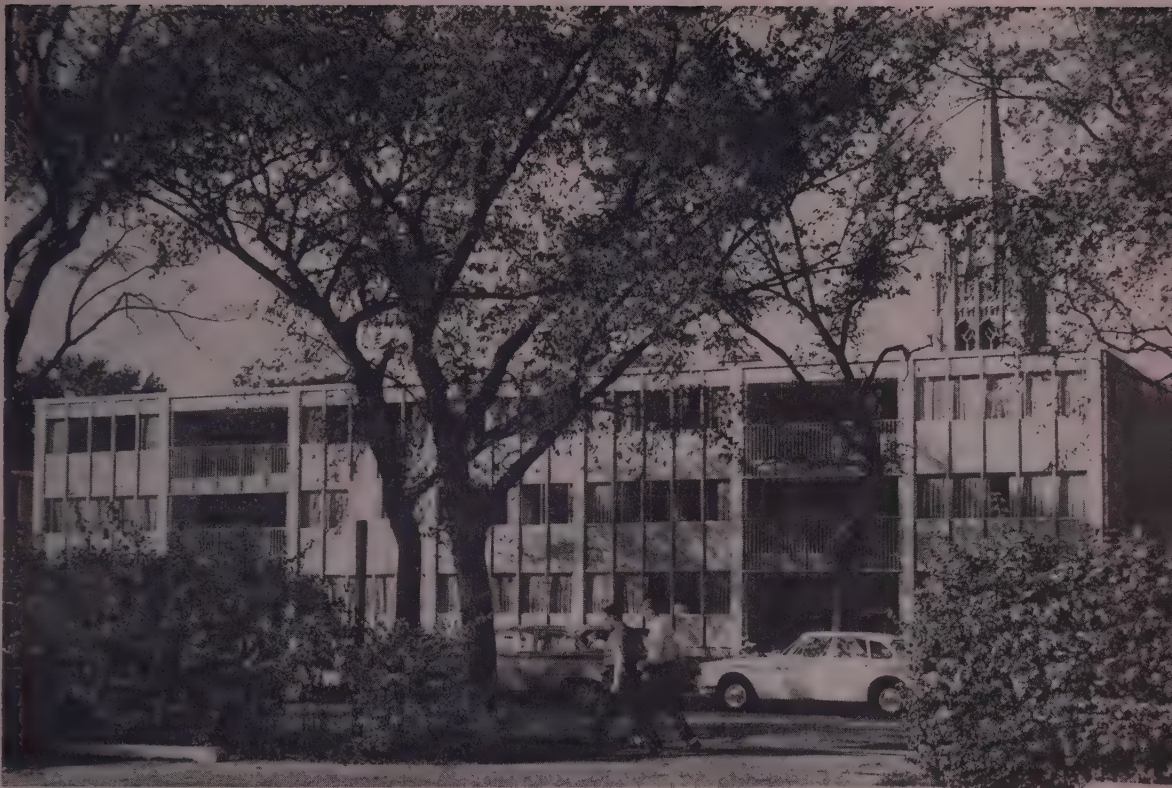
Founded: 1878, as a constituent college of the University of the South

Total students: 86, from 28 U.S. dioceses and districts, and
1 foreign country

Married students: 57

Charges: tuition \$500, board and lodging \$640

Faculty: 13



Lay Memorial Tower can be seen (right) behind new building for married students



The Very Rev. Charles U. Harris, Jr., President and Dean

Dean Harris held a number of administrative positions in the Diocese of Chicago before he became head of Seabury-Western in 1957. He has had nineteen years' experience in the parish ministry.

Seabury-Western Theological Seminary

Evanston, Illinois

Founded: 1933, by merger of Seabury Divinity School, Faribault, Minnesota, and Western Theological Seminary, Chicago. Cooperates with Northwestern University and Garrett Biblical Institute.

Total students: 82, from 23 U.S. dioceses and districts, and 2 foreign countries

Married students: 27

Charges: tuition \$420, board and lodging \$450

Faculty: 15



The quadrangle, center of an 85-acre campus, overlooks the Potomac and Washington, D. C.

Virginia Seminary

Protestant Episcopal Theological Seminary in Virginia,
Alexandria, Virginia

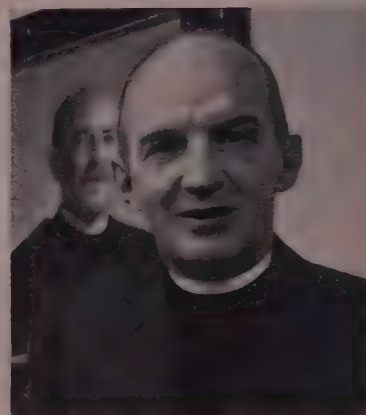
Founded: 1823, by Francis Scott Key and others. Second
oldest of the Church's seminaries.

Total students: 190, from 47 U.S. dioceses and districts,
and 4 foreign countries

Married students: 120

Charges: tuition \$400, board and lodging \$460

Faculty: 23



The Very Rev. Jesse McL. Trotter, Dean

Joining the faculty in 1946, Dr. Trotter became dean ten years later. He had previously spent ten years in the parish ministry, and six as a college chaplain. Here, he stands before a portrait of Dr. A. C. Zabriskie, former Dean and Professor of Missions at V.T.S.

Looking toward LENT

About this time of year Christians throughout the world are beginning to think about the approaching Lenten season. The Christian Year itself helps us to ready for Lent with a season aptly named Pre-Lent.

The season of Pre-Lent consists of three Sundays: Septuagesima, Sexagesima, and Quinquagesima, which mean, respectively, seventieth, sixtieth, and fiftieth, and refer to the number of days before Easter on which the particular Sunday falls. Since they are only seven days apart, the figures could not be correct for all three. Quinquagesima is the accurate one. It is fifty days before Easter. The others are approximations. They were not fussy about arithmetic back in the sixth century when this season was instituted.

Lent, as almost every Christian knows, is the forty-day penitential period leading up to Easter. Its commemorative meaning is a double one. The season as a whole is reminiscent of the forty days during which Jesus was tempted in the wilderness, just before He began His ministry, but in the last

two weeks (called Passiontide) attention turns to His betrayal, suffering, and death. Lent is a time of fasting and self-examination, in preparation for the joy of the Easter festival.

Lenten fasting in our time is not nearly so severe as it used to be. In the old days people went through the whole season not only without meat but also without milk, eggs, or any kind of animal fat. This is why the day before the beginning of Lent came to be known as Pancake Tuesday. People made pancakes on that day to use up all the foods that would be forbidden to them for the next forty days.

The Sundays in Lent do not count. Every Sunday is a "Little Easter" and could not be a fast day. Also, if they did count, Lent would have forty-six days.

Easter, the festival of the Lord's Resurrection, is not, as some suppose, the end of Lent, but the beginning of a new forty-day season in which the Church remembers the time Jesus spent on earth after He had risen. You can figure out the date of Easter Day in any

given year by finding "the first Sunday after the first full moon after the vernal equinox." Or you can just look it up in the front of the Prayer Book.

Only English-speaking people call this day and season Easter. Others, much more appropriately, have some word like "Paschal" that relates to the Jewish "Pesach," or "Passover." It was at the time of the Passover that Jesus died and rose again. Oestre, the Teutonic goddess of Spring from whom we Anglo-Saxons get "Easter," was never in any way associated with the Christian content of this festival.

If you want to be correct grammatically, don't say "Easter Sunday." The Prayer Book properly says "Easter Day." "Easter Sunday" is a redundancy, like "old antique" or "widow woman." It is distressing how many educated people commit this error. Easter is always Sunday, and does not need to be so specified.

(Further information about the Christian Year will be carried in future issues of THE EPISCOPALIAN.)

The seasons of Pre-Lent, Lent, and Easter occupy more than one-fourth of the Christian Year.

The color purple (or violet) is used as a symbol of penitence. White represents purity, joy, and victory.

(This Church Year Calendar was reproduced as a double-page spread in color in THE EPISCOPALIAN for November)

| ADVENT | | | | | | |
|---------------|----|----|----|----|----|----|
| 27 | 28 | 29 | 30 | 1 | 2 | 3 |
| 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| 18 | 19 | 20 | 21 | 22 | 23 | 24 |
| CHRISTMASTIDE | | | | | | |
| 25 | 26 | 27 | 28 | 29 | 30 | 31 |
| 1 | 2 | 3 | 4 | 5 | | |
| EPIPHANY | | | | | | |
| 6 | 7 | | | | | |
| 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| PRE-LENT | | | | | | |
| 29 | 30 | 31 | 1 | 2 | 3 | 4 |
| 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| 12 | 13 | 14 | | | | |
| LENT | | | | | | |
| 15 | 16 | 17 | 18 | | | |
| 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| 26 | 27 | 28 | 1 | 2 | 3 | 4 |
| 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| 26 | 27 | 28 | 29 | 30 | 31 | 1 |
| EASTERTIDE | | | | | | |
| 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| 30 | 31 | 2 | 3 | 4 | 5 | 6 |
| 7 | 8 | 9 | 10 | | | |
| ASCENSIONTIDE | | | | | | |
| 11 | 12 | 13 | | | | |
| 14 | 15 | 16 | 17 | 18 | 19 | 20 |

THE CHRISTIAN YEAR 1960-1961

WHITSUNTIDE

25 26 27 28 29 30 31

TRINITY

28 29 30 31 1 2 3

4 5 6 7 8 9 10

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18 19 20 21 22 23 24

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2 3 4 5 6 7 8

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20 21 22 23 24 25 26

27 28 29 30 31 1 2

3 4 5 6 7 8 9

10 11 12 13 14 15 16

17 18 19 20 21 22 23

24 25 26 27 28 29 30

1 2 3 4 5 6 7

8 9 10 11 12 13 14

15 16 17 18 19 20 21

22 23 24 25 26 27 28

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26 27 28 29 30 31

Preparing for LENT

by Martha Moscrip

In the book, *Pollyanna*, the heroine complains she hasn't any time to "just grow." This sounds like a complaint for 1961, too. Lent can give families time to "just grow" spiritually, if they plan it so. In *The Worship of the Church* author Massey H. Shepherd, Jr., says, "Certainly a Lenten observance that does not make us better informed, better disciplined Christians, come Easter time, has missed the fundamental purpose of the season." This means that families must not only think through what they will do together to keep Lent, but when and how they will do it.

The best time to make such plans is during the two and a half weeks before Ash Wednesday. Resolutions made hastily on Shrove Tuesday are likely to be as hastily forgotten by the following Sunday. Parents will do well to arm themselves with information about Lent, its meaning, and the Church's purpose in marking it on the calendar, before they include children in the planning. *Making Lent Count for Spiritual Growth*, by John Heuss, and *The Worship of the Church* by Massey H. Shepherd, Jr., are two excellent resources. Older children might do their own research using the Seabury seventh-grade pupils' book, *More Than Words*. The origin of the word *discipline* might surprise even you.

The following conversation between two nine-year-olds illustrates the need for clarity.

"I'm giving up candy," said Johnny. "Whatsa matter? You going on a

diet?" teased Ted.

"No, silly," giggled Johnny. "It's Lent. You have to give up something you like for Lent."

"Why?"

"Oh—I dunno—just *because* it's Lent."

Maybe Johnny really understood why he was giving up candy, but found it too hard to explain. More likely Johnny's understanding was as fuzzy as his answer. Parents of Little Leaguers or Midget Football team members can tell you that Johnny understands very well why coach sets bedtime hours and no-coke rules. "I have to keep in condition," he explains airily. Johnny will also understand that during Lent Christians go "in training" better to serve their Lord.

In preparing together for Lent, it is good to remember three things. Choose a real "discipline," plan for a gain of knowledge and, most important, be definite about the time to be set aside for carrying out your program. It has long been customary for children to give up candy and put aside the money thus saved for their mite boxes. This can be very meaningful, and there is a wealth of material suggesting how to make it so. Since family projects have not been so well publicized, it might be worth while to explore some of their possibilities.

Some families have given up a favorite television program and used the time for Bible reading, prayer, study, or gaining information on the missionary outreach of the Church. Since

Lent is a preparation for Easter it is a good time to learn and sing together some of the beautiful Easter carols.

It is a shame that children who are so familiar with Christmas music know only one or two of the Easter folk songs and hymns. Many of these are not only musically beautiful but have excellent teaching lyrics. If you own a record player, quiet listening to some of this music, both vocal and instrumental, is surely appropriate Lenten "discipline." Finally, of course, family participation in parish Lenten programs will be a part of any plans made.

As Lent draws to a close, the Church marks Holy Week with the events leading up to Easter. A brief reading of the gospel story for each day beginning with Palm Sunday is a custom in many families. Family attendance at services is the best way of marking Maundy Thursday, Good Friday and, of course, Easter Day.

For several years television has offered special programs depicting the Crucifixion, the Resurrection, and some of the other events of this season. If your children watch these, watch with them and check to be sure they understood what they saw. It is particularly important that they know that it is Easter that makes "Bad Friday" into "Good Friday."

Easter is a day of joy for all Christians. So it should be for children. Eggs, chicks, and even new clothes can be an expression of joy in renewed life and a symbol of thankfulness for the hope that belongs to Eastertide.

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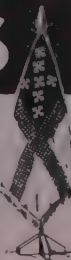
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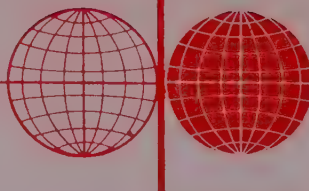
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worldscene

The Space-Age Church: BREAKTHROUGH

A new and hopeful era—the most hopeful in almost a thousand years—has begun within the holy Catholic Church. This is the Era of Discussion and Debate within the fractioned body of the Church of Jesus Christ. And this new era comes, ironically enough, when the world is in the midst of its greatest scientific and political changes.

The Era of Discussion and Debate—or, as some have already called it, "Dialogue"—emerged fully last month with the now historic meeting of the Archbishop of Canterbury and Pope John XXIII in Rome. In the United States, this new period in Christendom was forcefully recognized in the unity proposal advanced by the Rev. Dr. Eugene Carson Blake at Grace Episcopal Church in San Francisco (*see opposite page for key points in this proposal*). Although many doubts and concerns have been expressed by church leaders throughout the world about the immediate practicality of the Canterbury and Blake actions, there is no question about the fact that a majestic breakthrough has been accomplished within the Christian family of churches.

This breakthrough has been almost a thousand years in the making. Ever since the Great Schism between the churches of the East and West in the eleventh century, and the breakup of the Western Church during the Reformation and later centuries, the holy Catholic Church has been existing in an era of doubt and discouragement, punctured by periods of persecution and brutal wars. Then, in the midst of and just after World War II, the era of doubt and discouragement became the era of discovery for the tortured body of Christ on earth. Because of the war or, in some cases, in spite of it, Christians—Anglican, Orthodox, Protestant, Roman—began to talk to each other, to work together, to discover each other's good points.

In the fifteen years of the era of discovery, many factors served to bring on the current breakthrough. Among the most important of these are:

- The growth of the ecumenical movement, culminating in the creation of the World Council of Churches in 1948.
- The creation of the Church of South India in 1947 out of Anglican, Congregational, Methodist and Reformed traditions.
- The willingness of Eastern Orthodox churches to cooperate at every level of inter-church activity with Anglicans and Protestants.
- The growing cooperation between Protestants and Roman Catholics in Europe, particularly in Germany, France, and Austria.
- The growing strength of Protestantism in Latin America (from 100,000 adherents in 1910 to more than 5,000,000 today), and the coming of age of Roman Catholicism in North America with the election of John F. Kennedy.
- Communism.

How long will the Era of Discussion and Debate last? Is there any chance for a further breakthrough in the next ten or twenty years? Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, said late last month that Christian unity must be achieved in the next fifty years.

"We can't afford to ignore it," the Orthodox leader said. "We can't have theological unity at once," he added, but "if we cooperate we can expect it within our lifetime, if we have another fifty years to live."

Proposal for Unity: Blake's Seven Points

The following are excerpts from last month's unity proposal by the Rev. Dr. Eugene Carson Blake, Stated Clerk (chief administrative officer), United Presbyterian Church.

Led, I pray, by the Holy Spirit, I propose to the Protestant Episcopal Church that it together with The United Presbyterian Church in the United States of America invite The Methodist Church and the United Church of Christ to form with us a plan of church union both catholic and reformed . . . a reunited Church must be both reformed and catholic. If at this time we are to begin to bridge over the chasm of the Reformation, those of us who are of the reformation tradition must recapture an appreciation of all that has been preserved by the catholic parts of the Church, and equally those of the catholic tradition must be willing to accept and take to themselves as of God all that nearly five hundred years of reformation has contributed to the renewal of Christ's Church. . . . Let me list the principles of reunion that are important to all who are of catholic tradition.

1. The reunited Church must have visible and historical continuity with the Church of all ages before and after the Reformation. This will include a ministry which by its orders and ordination is recognized as widely as possible by all other Christian bodies. To this end, I propose that, without adopting any particular theory of historic succession, the reunited Church shall provide at its inception for the consecration of all its bishops by bishops and presbyters both in the apostolic succession and out of it from all over the world from all Christian churches which would authorize or permit them to take part. . . . My proposal is simply to cut the Gordian knot of hundreds of years of controversy by establishing in the United Church an historic ministry recognized by all without doubt or scruple. . . .

2. The reunited Church must clearly confess the historic trinitarian faith received from the Apostles and set forth in the Apostles' and Nicene Creeds. . . .

3. The reunited Church must administer the two sacraments, instituted by Christ, the Lord's Supper (or Holy Communion, or Eucharist) and Baptism. These must be understood truly as Means of Grace by which God's grace and presence are made available to His people. It will not be necessary, I trust, for a precise doctrinal agreement to be reached about the mode of operation of the sacraments so long as the proper catholic concern for their reality is protected so that, with the Word, the Sacrament is recognized as a true means of grace and not merely a symbolic memorial.

. . . . And now let me list the principles of reunion that are important to all who are of the reformation tradition:

1. The reunited Church must accept the principle of continuing reformation under the Word of God by the guidance of the Holy Spirit. . . .

2. The reunited Church must be truly democratic in its government, recognizing that the whole people of God are Christ's Church, that all Christians are Christ's ministers even though some in the church are separated and ordained to the ministry of word and sacrament. . . .

3. The reunited Church must seek in a new way to recapture the brotherhood and sense of fellowship of all its members and ministers. . . .

Clearly connected with this will be such matters as finding a way to avoid too great inequities in ministers' salaries, in the richness or grandeur of ecclesiastical establishments. . . .

4. Finally the reunited Church must find the way to include within its catholicity (and because of it) a wide diversity of theological formulation of the faith and a variety of worship and liturgy including worship that is non-liturgical. . . .

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by HOWARD G. HAGEMAN



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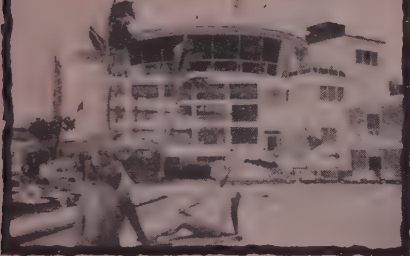
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scene

continued from page 41

KENNEDY CABINET ACTIVE IN RELIGIOUS AFFAIRS

—President-elect John F. Kennedy has nominated to his Cabinet seven Protestants, two Jews, and a Roman Catholic—all active in their churches or synagogues. Protestant nominees include two Presbyterians, two Methodists, an Episcopalian, a Lutheran, and a Mormon.

● Dr. Dean Rusk, president of the Rockefeller Foundation, the nominee for Secretary of State, is the son of an ordained minister of the Presbyterian Church U.S. (Southern) who held pastorates in Georgia and South Carolina. Dr. Rusk, an alumnus of Presbyterian-related Davidson College, is a member of the Hitchcock Memorial Presbyterian Church in Scarsdale, N. Y.

● The incoming Secretary of Defense, Robert S. McNamara, 44, is an elder of the First Presbyterian Church, Ann Arbor, Mich.

● The Secretary of the Treasury, C. Douglas Dillon, 51, is a prominent layman of the Episcopal Church. His speeches as Under Secretary of State in President Eisenhower's administration have frequently stressed the theme that America's program for aid to underdeveloped countries is the strongest test of this nation's moral character. He has been a strong supporter of the Foundation for Religious Action in the Social and Civil Order (FRASCO), founded by Dr. Charles Wesley Lowry, an Episcopal clergyman, and has frequently urged churchmen to express their concern over moral issues in foreign policy.

● J. Edward Day, 46, the nominee for Postmaster General, is a member of the official board of the Wilshire Methodist Church of Los Angeles. Although Mr. Day, who was state insurance commissioner of Illinois under Gov. Adlai E. Stevenson and is now a vice-president of the Prudential Life Insurance Co., has lived in Los Angeles only four years, he has been active in many religious and charitable organizations there. He is described as a very earnest churchman.

● Gov. Luther Hodges of North Carolina, who will become Secretary of Commerce, is also an active Methodist layman.

● Gov. Orville Freeman of Minnesota, named Secretary of Agriculture, is an active layman of the Augustana Lutheran Church.

● Rep. Stewart L. Udall (D.—Ariz.) who has been appointed Secretary of the Interior, is a member of the Church of Jesus Christ of the Latter-Day Saints (Mormon) and is described as a staunch believer. He is the father of six children, and the entire family attends church every Sunday.

● Both Albert J. Goldberg, 52, the nominee for Secretary of Labor, and Gov. Abraham A. Ribicoff, 50, of Connecticut, who will be Secretary of Health, Education and Welfare, are members of Reform Jewish congregations. Mr. Goldberg is a member of Sinai Temple, Washington, and active on many of its committees. Gov. Ribicoff is an active member of Beth Israel Synagogue in West Hartford, Conn.

● The President-elect's brother, Robert F. Kennedy, 35, who is the nominee for Attorney General, is the only member of the Roman Catholic Church named to the cabinet. Robert Kennedy has a reputation as a devout Catholic. He has taken an active role in the Joseph P. Kennedy, Jr., Foundation, a charitable trust set up by the Kennedy family in memory of Sen. Kennedy's older brother who was killed in World War II.

● Among his other major appointments, Sen. Kennedy has named two active Unitarian laymen to key State Department posts, designating Rep. Chester Bowles (D.—Conn.) as Under Secretary and Adlai E. Stevenson as Ambassador to the United Nations. He has named Rep. George McGovern (D.—S.D.), a Methodist minister's son and former Methodist college professor, as Food for Peace administrator.

● Although it is probably only coincidental, not a single major appointment has yet been made of an individual who does not have an active religious affiliation.

continued

VOICES FOR A NEW ERA—As the year 1961 begins, church membership in the United States continues to grow to record proportions. More than 60 per cent of the nation's total population is now on the rolls of Christian churches, whereas in 1900 only a little over 30 per cent could be so counted. Builders report that church construction is pushing toward an all-time high of one hundred million dollars per month. But as the churches increase in membership and physical strength, the task ahead of them grows apace. All indications show Christianity entering one of the great testing periods of its history.

• Near the end of 1960 the anxious voices of many church leaders warned of the challenges facing all Christendom. Among these men and women the Rev. Graydon McClellan, director of the National Council of Churches' Department of the Ministry, said the question each Christian must ask himself is "whether he is going to make his local church a mission point in a largely pagan society, or allow it to be a private religious club with its own chaplain."

• Across the Atlantic, Dr. Arthur Michael Ramsey, Anglican Archbishop of York, declared that Christians faced a new battle of international scope. "To a Christian," he said, "the motive of wanting to be free from destruction is not enough. There must be the motive of being free to use our own resources for the service of one another in a world community where the strong are ready to serve the weak."

• In Washington, D.C., the Rev. Frederick A. McGuire, executive secretary of the Mission Secretariat of the National [Roman] Catholic Welfare Conference, asserted that the United States has created grave barriers between itself and the new nations of Africa and Asia by abandoning in its foreign policy the principles of the American Revolution. We must be "jolted out of our complacency and self-satisfaction. This means not only economic and technical sharing with Africa and Asia but intellectual, moral, spiritual sharing." Speaking in Des Moines, Iowa, Dr. Nels Ferre of Andover Newton Theological Seminary warned that the Western world must reform its "soft and blurred" moral, political and social life or be swept away by "the stern Puritanism of the Communist faith."

PRAYERS FOR UNITY—Beginning on January 18, Christians in more than fifty countries will join in the annual eight-day Week of Prayer for Christian Unity sponsored by the World Council of Churches. The theme of this year's Week of Prayer is "I Am the Light of the World." For each of the eight days there is a specific daily intention, Bible reading, meditation, and prayer. The daily intentions and Bible readings are:

First day: For the unity of all Christians. JOHN 1: 1-14.

Second day: For Roman Catholics. LUKE 4: 14-21.

Third day: For Orthodox and Eastern Christians. JOHN 8: 12, 25-30.

Fourth day: For Anglicans and Old Catholics. JOHN 12: 23-32.

Fifth day: For Lutherans, Presbyterians and Reformed. LUKE 2: 25-32.

Sixth day: For Baptists, Congregationalists and Methodists. JOHN 13: 31-35.

Seventh day: For all Christian communions for whom we have not specially prayed during these preceding days. II COR. 4:1-6.

Eighth day: For the unity of all mankind in the love and truth of Christ. REV. 21: 9-11.

SOME GOLDEN ADVICE—Only in the "middle ground between the miracle of technology and the greater miracle of human kindness" can we overcome the obstacles that prevent first-class citizenship for all Americans and thus perpetuate the "American Idea," Harry Golden told an interfaith congregation at St. Paul's Chapel, Columbia

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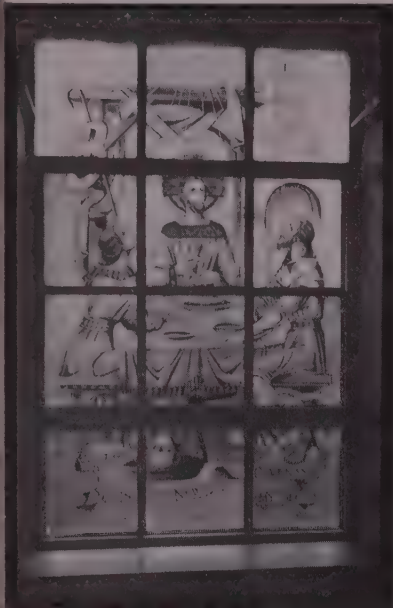
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FRANK GAVIN LITURGICAL FOUNDATION
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continued from page 43

University, New York. The best-selling author and editor of the *Carolina Israelite* declared that recent developments in science and technology had tended to obscure our vision of "the basic things that should concern us." He told the several hundred students, faculty, and administrators that current Asian and African newspapers contained "few words about military bases and missiles and many words about human dignity. Today," he said, "our domestic and foreign policies are inseparable. A racial problem in Decatur, Georgia, or housing discrimination in Detroit are part of our foreign policy—make no mistake about it."

● Mr. Golden pointed out that accusations of "pushiness" against Negroes had been made, at one time, against all of America's new immigrant groups. "They are not pushing," he asserted, "they are escaping—from filth, slums, degradation, and overcrowding."

● In speaking of bigotry and of segregation, Mr. Golden reduced these problems to human terms. The bigot, he said, "needs someone else to be on the bottom of the totem pole to compensate for all the economic, social and educational inadequacies which their instincts tell them exist in their own lives." He pointed out that segregation and discrimination can cause "physical death," citing the high rate of childbirth and infant-mortality deaths among Negro women, as compared with white women.

● "Technology is wonderful," he concluded, "but it doesn't give us the answers to our problems. Soon there will be men in space and we will marvel at the imagination and ingenuity of the human mind, but men will ask—as they have always asked—'What's for supper?', and talk about the things they've always talked about: their children and their homes."

MOVIE MORALS DEPLORED—A Roman Catholic bishops' committee has charged that Hollywood in the past year has made a "bold and unprecedented departure" from previously accepted moral standards in motion pictures. The bishops urged a "national protest" by Roman Catholics in view of the "national crisis" created by objectionable films, and called for reform of the "presently ineffective" Hollywood Production Code administration.

"LET LOVE BE GENUINE"—In a message for Race Relations Sunday, February 12, the National Council of Churches urges Americans to demonstrate the genuineness of their Christian love for their fellow men by working for justice in all human relationships. "When love is genuine," the message stated, "race or cultural background, age or sex, intelligence or wealth will not be a basis for separation . . . God has given man the right to food, clothing, shelter, work, health, play, and knowledge, and true love takes the form of justice as it confronts every man's plea for what is his as a man." Among the suggestions for action made by the National Council to its member churches are opposition to racial discrimination in public places (including eating places) and on public transportation. The statement also invited efforts to assure the voting rights of every citizen: employment practices based solely on character and ability; and "open occupancy" housing.

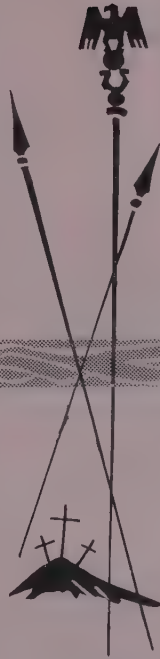
PATON'S PASSPORT IS SEIZED—The South African government, without explanation, has withdrawn the passport of Alan Paton, noted novelist and lay leader of the Anglican Church. Mr. Paton has protested racial injustice in South Africa in two famous novels, *Cry, the Beloved Country* and *Too Late the Phalarope*, as well as in his Church and political activities. He recently returned to South Africa after a trip to the United States.

CONSECRATIONS IN AFRICA—Four men—one an American—were consecrated Anglican bishops in Africa during November. In an unusual and colorful triple consecration in Capetown, South Africa the Rev. Robert Herbert Mize, American, became Bishop of Damaraland; the Rev. Alphaeus Hamilton Zulu, the first African named to the Anglican episcopate, became Assistant Bishop of St. John's; and the Rev. Harold Beardmore, English, became Bishop of St. Helen's. In Tanganyika, the Rev. Trevor Huddleston was consecrated as the first Anglican Bishop of Mombasi. Father Huddleston, a priest in South Africa until expelled by the government for his opposition to *apartheid*, is known here as the author of *Naught for Your Comfort*, a book attacking the South African government's racial policies.

GRACELESS AMERICANS—Neglecting to give thanks to God at the beginning of a meal is a blot on American manners and a mark of ingratitude, a leading food merchandiser, Mr. G. H. Achenbach, said recently. Reminding delegates to a national grocers' convention that "man does not live by bread alone," Mr. Achenbach observed, "We Americans are the best-fed nation in the history of the world. Who could possibly have more reason to give thanks for their daily bread than we?"

THE MISSIONARY ABROAD: FACTS AND FIGURES—Anglican, Orthodox, and Protestant churches and church-related agencies throughout the world sent 42,250 missionaries to lands other than their own in 1959, according to a new study made by the Missionary Research Library. Of the total, 27,219—nearly 65 per cent—went from the United States and Canada; they serve in 146 different countries and territories. Within the United States, over \$160 million—an average of \$2.75 per church member—was donated for the world Christian enterprise. ● From the Episcopal Church, the study reports 414 missionaries and missionary wives, and total income for overseas mission work of \$4.8 million, an average of \$1.54 in donations per member.

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Why the Creeds?

continued from page 12

world by our Lord Jesus Christ; for the means of grace, and for the hope of glory." Above all, this story is the living structure of our Prayer Book worship. Particularly and explicitly it is the living structure of the Holy Communion service.

THE NICENE CREED is not only a recital of the biblical story of "the mighty acts of God" but it is a carefully reasoned protection of that story from interpretations which would deform the story and even destroy it. Christ is the center of this story as the western, and now universal, calendar testifies by dividing time into Before Christ and *Anno Domini*. "The Year of Our Lord." Everything, therefore, depends

eternally. He is and shall be Victor and Lord of all creation.

IF IT WERE NOT TRULY GOD who came, then the revelation and work of God in Christ is only one revelation and work among many others. Then the true God is still unknown behind partially conflicting revelations. If God did not truly come in our fully human situation, then He has not fully grasped us and lifted us into union with Himself. This is what the bishops saw clearly at Chalcedon; and this is why they promulgated officially the augmented statement of the Nicene Faith together with the statement which interprets it. With them we, your bishops, are in complete accord.

So also if the Spirit whom we Christians receive is not God Himself, one with the Father and the Son, we are estranged from God and lost in the activities of the history of religions.

"A word is not a crystal, transparent and unchanged; it is the skin of a living thought and may vary according to the circumstances and the time in which it is used."

Oliver Wendell Holmes, Jr.

upon a true understanding of Christ.

The first six ecumenical councils of the Church were concerned to express the true understanding of Christ against typical misunderstandings. Simply put, in the words of William Temple, the Church says two things about Christ. In Him it was truly God who came. In Him God truly came. Christ was fully God and fully man, the perfect unity of God and man. Yet He was that in such a way that the union of the two natures did not change the divine nature. God, and no other, acts in Christ and He acts in and through a completely human historical manhood. He was born of a woman whose name we know and bless. He suffered in history under a Procurator of Judea, Pontius Pilate. He was crucified, dead, and buried and went to the realm of the dead. It was this complete historical manhood who came from God and was kept in unity with deity from conception through death, and remains in unity with deity

This is not to say, however, that the Church should not seek in every way to interpret its historic faith intelligibly to the cultures and religions which it confronts. Both Bible and creeds must be constantly interpreted in terms of the language and thought forms of successive times. This living interpretation is a necessary although a dangerous work. It is a dangerous work because the rephrasing of the gospel may bring the restatement under the power of the culture in which it is rephrased. Contemporary interpreters are in danger of becoming heretics, even as champions of orthodoxy are in danger of becoming unintelligible. From this dilemma spring some of the tensions and the controversies in the Church.

When the creeds speak of the "descent" of the Eternal Son to take our manhood into union with Himself, or of the "ascension" of the risen Incarnate Son, we know that "descent" and "ascent" are movements between God

and man and not in interstellar space. THE CREEDS, like the Bible, are conditioned by the outlook of the culture and the historical period in which they were written. Christianity does not demand that we believe in an outmoded scientific hypothesis against a more demonstrable one. The Church does not serve Christ by asking a Galileo to believe in Aristotle's astronomical theories in the name of Christ. It understands that the Christian meaning of the stars and their movement does not pretend to give a scientific description of their nature. St. Augustine once deplored the effect on non-Christians who have "knowledge derived from most certain reasoning or observation" when they hear a Christian "talking such nonsense that the unbeliever . . . can hardly restrain himself from laughing." He warned those Christians who identified Christianity with their own astronomical hypotheses by saying: "The Gospels do not tell us that our Lord said, 'I will send you the Holy Ghost to teach you the course of the sun and the moon'; we should endeavor to become Christians and not astronomers."

So also it is with the findings of the historians. Historians may correct the biblical and so the creedal description of an historical event as to its date and its photographable details without in-pugning the revelation of God which breaks through and out of that event. The biblical authors were primarily concerned with witness to God's revelation in and through historical events, not with being archivists of the events themselves. St. Luke, for instance, was an evangelist more than a historiographer. In regard to the problem of affirming the divine revelation in its reality as an event, without identifying that affirmation with every detail of the record of the event, Anglicanism can give us a good principle derived from its affirmation of the Real Presence of Christ in eucharistic worship. Our church holds to the dogma of Christ's Real Presence without identifying the fact with any particular theory of the mode of the Real Presence. The historic creeds of our church affirm the indispensable dogmas of the Christian faith. They do not intend to do otherwise that that.

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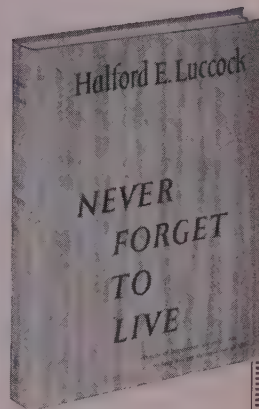
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Why the Creeds?

continued from page 47

IT IS ONE OF THE TRAGEDIES in Christian history that large sections of Christendom have abandoned the creeds partially because they were not listened to for what they were really saying. Our Church has not done that, principally because it is unafraid of truth, come whence it may. That God's truth will not contradict itself is self-evident. The Anglican acceptance of that principle permits us to hold to the great creeds as religious and theological dogmatic statements without denying or dominating new ways of finding truth on other than religious and theological levels.

BUT WE ARE NOT concerned merely to seem to defend the creeds. In our agonized world, our first duty is to preach the good news of God's action—what He has done, is doing, and will unfailingly do. This is the only imperative and relevant mission of the Church. And in this task, the creeds play a central part. Without them to keep steadily before our minds and hearts the truth on which alone the Church is built, we should run the danger of bringing only our own wisdom to meet mankind's need. Without them to hold in thoughtful balance the whole of God's revelation in Holy Scripture, we should be in constant peril of hearing and saying only those things which, for the moment, seem to us important to say. But with them at the heart of our corporate life, we are gathered and held by God's revelation, controlled by His action, strengthened in our corporate witness by His guidance through the whole life of the Church, so that we may assuredly know that what we do and say is obedient to His truth.

Hence, we can go forward unafraid. As the people of Israel did long ago, we stand in a wilderness. But, please God, we also may stand at the borders of the promised land. The call comes clear, "Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee."

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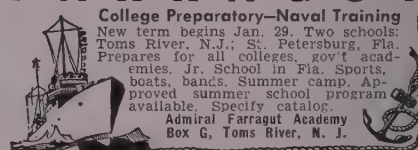
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Letters

•••The time is long overdue for someone to do something about the increasing lasciviousness of motion pictures.

In *The New York Times* of 25 September 1960, Section 2, first page, Bosley Crowther writes, "Something unsavory is happening in the motion picture realm that demands the exercise of utmost vigilance and responsibility on the part of those who are truly interested in the future of films. This is the tendency of producers, made evident in any number of recent films, to go for licentious stories and/or inject extreme and gross sex details in their works."

Recently I drove past a motion picture theatre just as the matinee concluded and out poured a horde of children. The film they had just seen was "From The Terrace," one which, according to Mr. Crowther, reveals a "... predilection on the part of major producers with [*sic*] the abnormal and crass aspects of sex."

I am not a prude; yet I have been embarrassed and shocked by the lubricious situations and dialogue in motion pictures that I have seen in recent months. It would seem that motion picture producers have set themselves no limit in the treatment of sex, not to mention physical violence and psychic aberration; that, indeed, the more unabashedly raw and frank, the better. Peddling raw and frank sex and aberrant sexual behavior for their own sakes is lascivious. And it seems to me that lasciviousness is conducive neither to a sound person nor to a healthy society.

I believe that **THE EPISCOPALIAN** could better serve its readers and the church by publishing regularly a list of films that are acceptable for everyone, films that are acceptable for adults only because of maturity of content or approach, films created for children only, and films that are objectionable on the grounds of lubricity.

Who's to decide what is objectionable? Surely **THE EPISCOPALIAN** can find a perceptive, cultivated person able to make sound value judgments to evaluate films and determine when the sex in a film is smutty or cheap or sensational or lubricious. Whenever the treatment of sex is artistically inor-

ganic, then odds are it's objectionable.

If the parents of the United States do not have the acumen to detect such things for themselves, someone must help them. I am sure that no responsible parent would knowingly let his child see "On the Terrace" or "The Dark at the Top of the Stairs," just to mention two of many.

I don't suggest censorship, because I am unalterably opposed to this kind of suppression of freedom. But I do feel that we must do something and do it right away. Might not we set up something similar to what the British do in labelling each film as to the type of audience for whom the film is appropriate?

It seems to me that our Church through its monthly magazine, could perform a tremendous service by concerning itself with this matter. It could, indeed, do a bit of leading.

FRANK L. HOSKINS, Ph.D.
 St. Luke's Parish
 Newberry, S.C.

•Thank you for the good suggestion. We are working on it.

•••Could you, by publication of this letter, help me to establish a fact? As far as I can determine, the recent bequest of the late Dr. Louis W. Alston, of Morganton, North Carolina, from an estate which had been shared with him by his late wife, the former Charlotte Nivin McKinney, constituted the largest single bequest by an Episcopalian to his Church in the history of our country. An amount slightly in excess of \$4,000,000 was distributed in such a way that the bulk of the total went to the four dioceses of North Carolina, East Carolina, Western North Carolina, and Central New York, and to the University of the South at Sewanee.

Not only was the total bequest the largest in Episcopal history, but I also believe the individual share, approximately \$800,000, of each of the recipients was the largest bequest any of them ever received.

Can any of your readers notify me of any bequests of comparable size to Episcopal institutions?

ARTHUR BEN CHITTY
 Sewanee, Tenn.

Address letters to the Editor of **THE EPISCOPALIAN**, Box 199, Madison Square Station, New York 10, N.Y. Names will be withheld on request; however, all letters must be signed. No anonymous letters will be considered by the Editors for publication.

Liturgical Silence Is Golden

Properly used, short periods of silence in public worship can deepen the sense of God's presence and afford an opportunity for reflection. Like any other element in liturgical action, however, the introduction of silences calls for skill on the part of the leader. A silence unprepared for may cause irritation or alarm. But one that is introduced by a bidding, or used by a minister who has established a rapport with his people in this respect, can be helpful.

If you stand under a tree and look up through the branches you may note the shapes of the leaves silhouetted against the blue. But if you are an artist you will not confine your attention to the leaves, for the spaces between them have an importance of their own in their varied shapes, sizes, intensities. They let the light through. So it is with silences. They, too, can let in light.

The Prayer Book proposed for the Church of England in 1928 introduces Morning and Evening Prayer as follows:

BELOVED, we are come together in the presence of Almighty God and of the whole company of heaven, to offer unto him through our Lord Jesus Christ our worship and praise and thanksgiving; to make confession of our sins; to pray, as well for others as for ourselves, that we may know more truly the greatness of God's love and show forth in our lives the fruits of his grace; and to ask on behalf of all men such things as their well-being doth require.

Wherefore let us kneel in silence, and remember God's presence with us now.

And thereupon silence shall be kept for a space, all kneeling.

It is not possible here to list all the places in the Prayer Book where silences may at times be helpfully used. Only a few typical examples can be mentioned. And we do not imply that all of these should be used in any one service on the same day. Since silence is not regulated either by canon law or by rubric, except in the very few instances where it is enjoined, it is therefore an area in which leaders of worship have wide freedom.

It is good to pause between a General Confession and an Absolution. People need time to reflect on their shortcomings and to try to see them as God does: neither minimized nor enlarged. It may do us good to let *God* tell us what is wrong.

General Intercessions and General Thanksgivings usually mention lists ("mind, body or estate" . . . "sorrow, need, sickness" . . . "creation, preservation, and all the blessings"). Every such list calls for a pause. Sometimes no added words are needed. At other times it may help if the silence is introduced by some such words as "especially those whom we name silently in our hearts."

The pattern for this is seen twice on page 19 of the Prayer Book. If the prayer in question is said out loud by the congregation, the leader will have to give warning at the start: a simple matter where the people are accustomed to it. The objection may be raised that such prayers, being "general," are offered in the name of the community as a whole and therefore are not meant to be personal. But the bracketed words on page 19 serve as a reminder that though this is public worship, the worshippers are individuals.

There are occasions when a silent procession is more stirring devotionally, more expressive, than one with hymn and organ. Before reading the First Lesson the minister may say, "In a moment of silence let us prepare our hearts and minds to receive the word of God." Before the final words of any service (benediction, the grace, or any other), a moment of silence seems not only appropriate but almost inevitable. And when the entire service is ended, a rare and precious opportunity can be given to the congregation to practice silent meditation without any instruction as to what they should be thinking or praying.

A celebration of the Holy Communion without any pauses for silence is almost unthinkable, though we have been in the pew when this lamentable situation very nearly occurred. Our Liturgical Commission's proposal provides "a brief space" of silence after the Lord's Prayer, when the priest breaks the consecrated bread. The India-Pakistan book does virtually the same. And in its "Liturgy for India," after the Invocation of the Holy Spirit appears this significant rubric: "*Then shall silence be kept for a space, the people worshipping.*" The quiet, and the strong sense of quietness, while the people are communicating, can be powerful.

Evelyn Underhill speaks of the "awe-struck" element in worship, and of the mystery and wonder of the Almighty Ruler of the universe coming in tenderness to the support of His people. Well does the great Communion hymn start with "Let all mortal flesh keep silence." Yet there are places where the organ is played so loudly and uninterruptedly at this point in the service that in order to be heard by the worshipper, who then is very near him, the priest has to raise his voice.

True, we Americans are by nature accustomed to noise. We are easily embarrassed by silence. Are not many of our doctors' waiting-rooms, supermarkets, and restaurants drenched with piped-in music? Yet in liturgical practices we might perhaps outgrow this reliance on sound. Too many of our services contain too many spoken words, too few pauses, too little quietude of spirit, too little invitation to reflection upon what is said and what is done.

Is There Any Hope for Us?

The Waste Makers by Vance Packard. 340 pp. New York, David McKay Company. \$4.50.

The Vulgarians, by Robert Osborn. 96 pp. Greenwich, New York Graphic Society. \$3.95.

Any best-selling nonfiction book calls for a careful look when it makes the top of the hit parade soon after it appears, in the face of nineteen columns of denunciation and needling by high-level advertising executives in *Printers' Ink*, and amid screams of anger and anguish up and down Madison Avenue. The chorus has been joined by *Barron's Weekly*, *Fortune*, and the *Wall Street Journal*.

The Problem: technology and automation have ballooned our productive capacity by many multipliers. Our simple human capacity to consume and use up goods is limited by certain physical and moral considerations. We have reached a danger point of relatively high production, low consumption. If consumption falls off, unemployment of labor and capital results, and depression. We have to consume more and more and more to remain prosperous.

The Remedy: Packard says the reigning remedy is immoral—a two-fold one of artificial scarcity and glut. To avoid gluts, make things to wear out fast—and make gluttons of consumers. He describes how we are sold products with deliberately built-in “death dates” according to “planned obsolescence,” while at the same time the advertisers do a socko selling job on us to buy more and more. He calls it a hyperthyroid economy of waste makers.

The book is long on symptom description, short on diagnosis and therapy. Unlike Galbraith in *The Affluent Society*, Packard offers no treatment plan. This may be the difference between the expert and the journalist. Whereas Galbraith would close the gap between our private opulence and our growing public poverty by diverting some of our consumer wealth to public works and cultural needs, Packard only points accusingly. He gives no credit to the socialists, yet they de-

tected this problem long ago and offered a solution more radical than Galbraith's. Nor does he acknowledge Stuart Chase's *Tragedy of Waste*, which beat him to the draw a quarter-century ago, even though, like Packard, Chase was only descriptive, not prescriptive.

Packard is a public scold. What he scolds us about is of decisive importance, and we have evaded or ignored the question. That much must be said for him. But with his symptom study unbuttressed by an adequate diagnosis or treatment plan, what he says ends up as mere moralism. The book is a kind of neo-Puritanism, refusing to face the issues of economic policy and social control it leads to, sticking to a moralistic demand for tightened belts and fewer cars and televisions without owning up to the consequences in terms of unemployment and lost profits.

He mourns that we may possibly have “no acceptable alternative to ever-rising and wasteful consumption” (this in the face of mankind's poverty outside of America), and says lamely of our force-feeding system that we “still do not have to like it.” That makes it almost petulant moralism. But he offers no way out, except a neo-Puritanism which is as unrealistic in our high-productivity era as Puritanism was realistic in an age of relative scarcity, urging thrift for the sake of saving to accumulate the capital needed to build tools and factories.

Vance Packard is a miracle man, no doubt of it. He goes straight to the things that worry us, calls a spade a spade. His *Hidden Persuaders* and *Status Seekers* were best-sellers too; three of them now in four years. It must be a record for nonfiction writers. *The Waste Makers* will become a part of our language, as his other titles did. It's a pity that he is only a moralistic journalist, scolding the admen and design engineers, when he could be a constructive writer with enormous influence if he just faced up to the issues of diagnosis and prognosis as boldly as he probes for symptoms.

Robert Osborn is an artist, not a

journalist, and somehow less to be blamed for his moralism. His beautifully produced cartoon book, *The Vulgarians*, is an angry scornful illustrated tract of drawings, captions and text in longhand, on the decline of greatness and the flood of mediocrity and selfish indulgence in America. At the same time it manages to be humorous, somehow—and all the more effective thereby! The forty-odd drawings are Goya-esque—better than his work in Keats' *Insolent Chariots* and Spectorsky's *Exurbanites*. They are magnificent pen-and-wash work, bold and rememberable. His language of protest is utterly sincere—“the seductive tart of materialism,” “the joyless, croaking harlot of selfishness.”

The biblical prophetic flavor in Osborn's book is unmistakable, and his devoted publishers call him a “moral fundamentalist, a modern Jeremiah.” *The Vulgarians* is superb, simply superb, as an artist's attack on a mushy society that lets decay go on unchallenged, even unseen.

—JOSEPH FLETCHER

Space Age Sunday by Hiley H. Ward. 155 pp. New York, The Macmillan Co. \$3.95.

This book will shock most readers. And therein lies its chief value. Whether one agrees or disagrees with Ward's conclusions, he will be forced to re-examine his own concepts of and attitudes toward the Sabbath.

The last sentence of the book asks: “Could it be possible that Sunday is an obstacle to faith?” The 154 preceding pages present the argument.

The author reports on his intensive research and his discussions with the people of four cities where there are cases in court testing the validity of their Sunday laws. He shows how these laws are at times unfair, discriminatory, divisive of community spirit, and downright ridiculous.

Ward insists there is no biblical sanction for an idolatry of Sunday. A deeper level of faith in these changing times would make us realize that “God is not a God of Sunday,” and that it is not necessary to do away with “. . . the Lord's Day, but rather to bring the Lord's Day into all of the other days.” In this Space Age we need to get away, Ward says, from a concept of the Lord's Day and think in terms of “the Lord's Week.”

—LEE ALEXANDER

Mission in Mexico:

1961 Children's Mission Study

This manual for 1961 is similar in format and general information to those published in recent years for mission study. It includes suggestions for planning mission study for the whole parish, general background information on Mexico and our mission there, lists of resource material and activities as well as story material suitable for primary and junior youngsters. It can be used in conjunction with the material included in the Church School Missionary Offering packet which has been sent out from National Council to each parish that requested the Missionary Offering boxes. To make creative use of this manual a teacher should receive it well ahead of the time it is to be used. Copies of the Church School Missionary Offering packet may be obtained from the National Council, 281 Park Avenue South, New York 10, N.Y. *Mission in Mexico* is sold by the National Council, Episcopal bookstores, and Seabury Bookstore.

The Story of America's Religions by Hartzell Spence. 124 pp. New York, Holt, Rinehart and Winston. Cloth-bound, \$14.95; paper, \$4.00.

This is a collection of fourteen articles that originally appeared in *Look* magazine. The deluxe edition is lavishly illustrated. Mr. Spence writes well, researches accurately and maintains a mood of warm optimism. The book is not intended to be comprehensive either of America's religious pluralism or of any one of the thirteen denominations, plus Judaism, represented. The author does an impressive job of compressing a great deal in a relatively short space.

There may be those who will be distressed about the use of the word "religions" as a description of this group. However we may feel about it, this is eloquent testimony to the confusion within American Christendom when "religion" is used to refer to thirteen denominations with roots in common.

Mr. Spence has not written a critical work. Members of the groups represented will feel warm satisfaction about what is said about them. The book is a fine introduction to some of the major religious groups in America, all with their best foot forward.—E. T. D.

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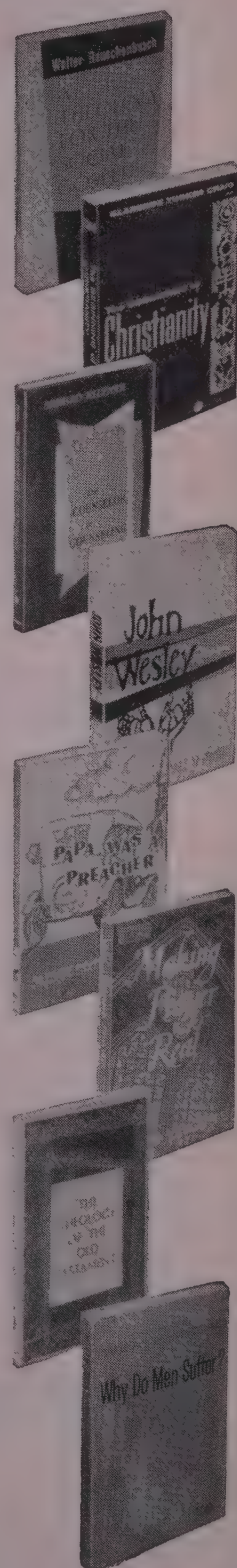
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JANUARY

- 10-11 Episcopal Theological Seminary of the Caribbean, Board of Trustees Meeting, San Juan, Puerto Rico.
- 12-20 Conference on the Total Ministry, National Council Unit on Church Vocations, Orleton House, London, Ohio
- 18-25 Week of Prayer for Christian Unity
- 22 Theological Education Sunday
- 22-29 Girls' Friendly Society Week
- 23-26 Brent Conference, General Commission on Chaplains and Military Personnel, Sheraton-Park Hotel, Washington, D.C. Subject: Military personnel and their work in the Church.
- 25 Conversion of St. Paul
- 29-Feb. 5 Youth Week

FEBRUARY

- 2 Purification of St. Mary the Virgin
- 6-10 Churchmen's Washington Seminar, Hotel Congressional, Washington, D.C. Subject: Your Government and You.
- 10-12 Province II Annual Vocational Conference for College-Age Girls, Seabury House, Greenwich, Conn.
- 12 Race Relations Sunday Lincoln's Birthday
- 13-16 General Division of Women's Work Board Meeting, Seabury House, Greenwich, Conn.
- 15 Ash Wednesday
- 17-19 Meeting of General Divisions of Laymen's Work and Women's Work, Seabury House, Greenwich, Conn.
- 21-23 National Council Meeting, Seabury House, Greenwich, Conn.
- 22 Washington's Birthday
- 22, 24, 25 Ember Days
- 24 St. Matthias the Apostle
- 25-26 Women's Vocational Conference, Duke University, Durham, N.C. Write: The Rev. John Paul Carter, The Plains, Fauquier County, Va.

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FEBRUARY

Dioceses of The Anglican Communion

- | | | | |
|----|--|----|---|
| 1 | Arizona, U.S.A.: Arthur Barksdale Kinsolving, Bishop. | 15 | World Council of Churches. |
| 2 | Arkansas, U.S.A.: Robert R. Brown, Bishop. | 16 | Bathurst, Australia: Ernest Kenneth Leslie, Bishop. |
| 3 | Armagh, Ireland: James McCann, Archbishop. | 17 | Bendigo, Australia: Ronald Edwin Richards, Bishop. |
| 4 | Armidale, Australia: John Stoward Moyes, Bishop. | 18 | Bermuda: Anthony Lewis Elliott Williams, Bishop. |
| 5 | Assam, India: Joseph Amritanand, Bishop. | 19 | Bethlehem, U.S.A.: Frederick J. Warnecke, Bishop. |
| 6 | Athabasca, Canada: Reginald James Pierce, Bishop. | 20 | Bhagalpur, India: Philip Parmar, Bishop. |
| 7 | Atlanta, U.S.A.: Randolph Royall Claiborne, Bishop. | 21 | Birmingham, England: John Leonard Wilson, Bishop; Clement George St. Michael Parker, Bishop (Aston). |
| 8 | Auckland, New Zealand: Eric Austin Gowing, Bishop; Sidney Gething Caulton, Assistant Bishop. | 22 | Blackburn, England: Charles Robert Claxton, Bishop; George Edward Holderness, Bishop (Burnley); Anthony Leigh Egerton Hoskyns-Abraham, Bishop (Lancaster). |
| 9 | Ballarat, Australia: (vacant). | 23 | Bloemfontein, S. Africa: Bill Bendyshe Burnett, Bishop. |
| 10 | Bangor, Wales: Gwilym Owen Williams, Bishop. | 24 | Bombay, India: William Quinlan Lash, Bishop. |
| 11 | Barbados, W. Indies: Edward Lewis Evans, Bishop. | 25 | Borneo: Nigel Edmund Cornwall, Bishop; James Chang Ling Wong, Assistant Bishop. |
| 12 | Barrackpore, India: Ronald Winston Bryan, Bishop. | 26 | Bradford, England: Frederick Donald Coggan, Bishop. |
| 13 | Basutoland, S. Africa: John Arthur Arrow-smith Maund, Bishop. | 27 | Brandon, Canada: Ivor Arthur Norris, Bishop. |
| 14 | Bath and Wells, England: Edward Barry Henderson, Bishop; Mark Allin Hodson, Bishop (Taunton); Fabian Menteath Elliot Jackson, Assistant Bishop; Edward Worsfold Mowll, Assistant Bishop; Douglas John Wilson, Assistant Bishop. | 28 | Brechin, Scotland: John Chappell Sprott, Bishop. |

THE EPISCOPALIAN will publish the Cycle of Prayer for each month throughout the year.

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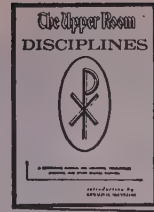
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Know Your Diocese

IN TRUE TEXAS TRADITION, North-
west Texas Episcopalians have, over
the past sixteen years, produced a suc-
cess story with big, bold dimensions in
the Province of the Southwest, not that
these Texans are very vocal about
their achievement. Though no one
person can be credited for the progress
which turned the Missionary District
of North Texas from a body recom-
mended for dissolution in 1944 to a
growing diocese with an endowment
fund of \$671,000 in 1960. Northwest
Texans agree that one George H. Quar-
terman was the catalyst behind it all.

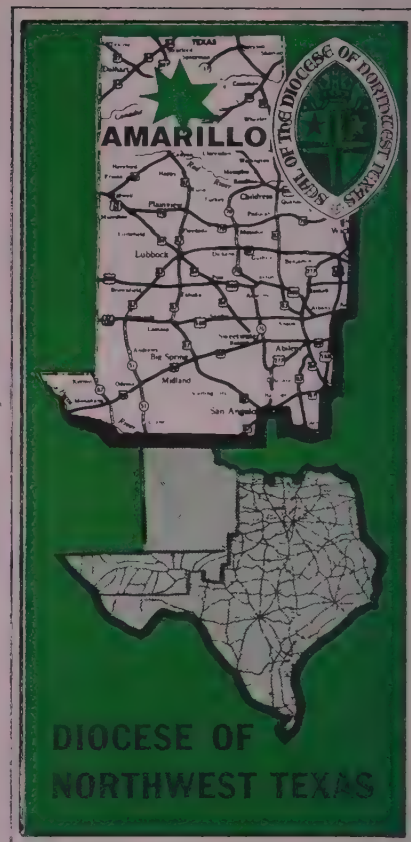
A swift look at the record confirms
these facts. When Bishop Quarter-
man was elected Bishop of the Mission-
ary District of North Texas in 1946,
eight clergymen were in spiritual
charge of this vast, 77,000-square-mile
area. Today, 150 lay readers and twenty-eight priests share the responsibility
for some 11,000 baptized Episcopalians in thirty-two parishes and missions.
Conference and meetings are held in one of the Church's best-equipped con-
ference centers, with accommodations for eighty people in three modern, brick,
fireproof buildings just seven miles north of Amarillo.

But if the past record has been a remarkable one, Northwest Texans hope to
achieve even more in the years ahead. Projects for the year at hand include
further building on the Conference Center, the establishment of a revolving loan
fund of some \$300,000, and a revitalized parish and mission building drive.



BISHOP
QUARTERMAN

A native of New York State, the Rt. Rev. George H. Quarterman has served all of his ministry in the Southwest. Ordained in 1931, he was rector of St. Philip's, Ardmore, Oklahoma, for fifteen years. He came to Amarillo, Texas, as rector of St. Andrew's in March of 1946, and was con-
secrated Bishop the following December to serve the Mis-
sionary District of North Texas. In 1958 he was installed
as the first Bishop of Northwest Texas. Graduated from St.
Stephen's College (now Bard) and General Theological
Seminary, Bishop Quarterman holds three honorary degrees and is a trustee of
the University of the South. He is married to the former Ruth Grayce Spahr and
has three children, one of whom, the Rev. George H. Quarterman, Jr., is now
serving with the United States Air Force as a chaplain.



Inquiry: a question and answer column

conducted by Henry Thomas Dolan

Q. Why do clergymen wear "collars"?

A. As a practical matter, to give public notice and advertisement of their ministry, enabling them to be singled out swiftly by the needful, in emergency. It is not unusual to hear some despairing soul call right out to a perfectly strange priest on a city street. Various attempts are made to attach some symbolism to the "collar," as having it represent the yoke of our Lord, or the servitude of the man under "orders." It is difficult to pass upon the accuracy of any such rationale, except to say that the ready-to-hand sources referring to the origin of the custom offer no such explanation.

Almost certainly, the clerical collar as worn today is not of Roman Catholic origin. Most probably, in its present form, it developed in the Anglican Church, in the late nineteenth century. As far as is known, there is no law in our Church requiring its use. About 1550, there came into style for ordinary gentlemen a wide white linen collar, standing out horizontally, or curving upward and out. Around 1625, it was modified to fall downward, over the shoulders, and was called a "falling band." It was secured in front by a white stock, and endured into the eighteenth century.

In the nineteenth century, with increasing simplification of all masculine attire, the "falling band" diminished or devolved into two rectangular linen strips, also known as "bands" or "Geneva bands." These were restricted to legal, clerical, and academic dress. The white stock, by a similar process, became the clerical collar as we know it.

It is somewhat characteristic of distinctively religious dress to cling to the archaic. Whether so intended or not, it is in fact a witness to the continuity of Christianity in human history.

Q. Is there a movement to change the traditional position of sitting (for instruction) during the reading of the Epistle in our Communion service?

A. Kneeling for the Epistle has no widespread acceptance, and no movement to encourage it is known here. But it has some adherents, enough that people who have attended church all their lives and in many parts of the country feel they would be not at all startled at encountering it. It is noteworthy that the Rubric for the Gospel, in the Prayer Book, specifies that we are to stand, but the Rubric for the Epistle says nothing about the position of the worshipper.

Dean Ladd, in his book *Prayer-Book Interleaves*, criticized kneeling for the Epistle, then standing for the Gospel, as honoring St. Paul more than our Lord. However, as part of the conduct of the services of worship for which he is finally responsible, this would seem a matter well within the discretion of a rector. Canon 45 says, in part: "The control of the worship and the spiritual jurisdiction of the Parish, are vested in the Rector, subject to the Rubrics of the Book of Common Prayer, the Canons of the Church, and the Godly counsel of the Bishop."

PICTURE CREDITS: Cover, David Hirsch. P. 2, David Hirsch. P. 7, RNS. Pp. 8-10, N. Bleeker Green, Dallas. Pp. 19-24, David Hirsch. P. 25, Dirck Halstead. P. 26, David Hirsch. P. 27, Bexley Hall. P. 28, (large) Ralph H. Hutchins, Jr., Belmont, Mass.; (small) Fabian Bachrach. P. 29, Walter Barnes, Austin, Texas. P. 30, (large) C.D.S.P.; (small) Fabian Bachrach. P. 31, (large) David Hirsch; (small) Phillips Studio, Philadelphia. Pp. 32-3, David Hirsch. P. 34, (large) Coulson, Cowan, Tenn.; (small) unknown. P. 35, David Hirsch. P. 36, Dirck Halstead.



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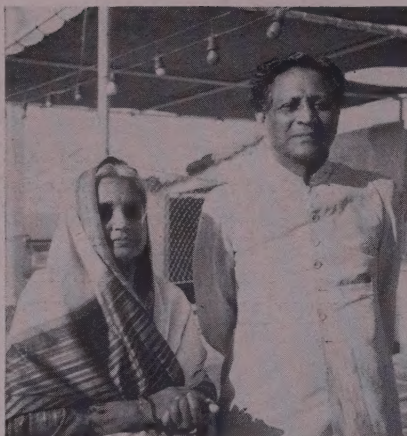
THE COVER takes us to Evanston, Illinois, and the campus of Seabury-Western Theological Seminary, one of the Episcopal Church's eleven established schools for the education of men who wish to serve their Church as ordained ministers. The young man is John L. Hall of Elmwood, Nebraska, a first-year student (or "junior") at Seabury-Western. In the cover photograph, John is illustrating one of the trials of the new seminarian—the first sermon. For more about John and his life in one of the Church's seminaries, see page 19.

AUTHOR of the report on the New Seminarian is Mary Buzard of Evanston, who keeps track of events at Seabury-Western as director of its information office. The photographs are by THE EPISCOPALIAN's staff photographer, David Hirsch.

AMORY HOUGHTON, JR., author of *Educating Men for Tomorrow*, page 16, is a vice-president of the Corning Glass Co., an active member of Christ Episcopal Church, Corning, New York, and a member of the Board of Trustees of Episcopal Theological School in Cambridge, Mass. His father, also active in the Episcopal Church, is the retiring Ambassador of the United States to France.

WITH the articles by Mrs. Buzard and Mr. Houghton and the special 12-page lift-out section on the Church's seminaries, the editors of THE EPISCOPALIAN begin a detailed look at theological education in the Episcopal Church. Look for stories about other aspects of this essential part of the Church's work in future issues.

IN this issue, we are also beginning an occasional series entitled, *As Others See Us*. So often we North Americans seem so wrapped up in our own problems that we forget how we appear to the rest of the world in this day of "instant" communication. The author of *Are Americans Really Too Materialistic?*, page 2, is Edwin Williams Aryanayakam, a third-generation Christian from India. Dr. Aryanayakam, known to his friends as Ariam, has for the past two decades been director of the Hindustani Talimi Sangh, the program of basic national



education for India established by Mahatma Gandhi. Ariam is married to Dr. Asha Devi, a professor in an Indian university.

Unfinished Business is the title of a helpful article on page 5 written by the Rt. Rev. Everett H. Jones, Bishop of West Texas. The article is based on a meditation written by Bishop Jones for *The Church News*, diocesan journal for West Texas.

THE articles beginning on pages 7 and 11 both come to us as a result of the 1960 annual meeting of the House of Bishops of the Episcopal Church, held last November in Dallas, Texas. Bishop Reeves' comments on the South African situation are part of an address he made to the House of Bishops. The article on the Apostles' and Nicene Creeds is the Pastoral Letter issued by the House.

The bishops requested that the Pastoral Letter be used for study by Church members.

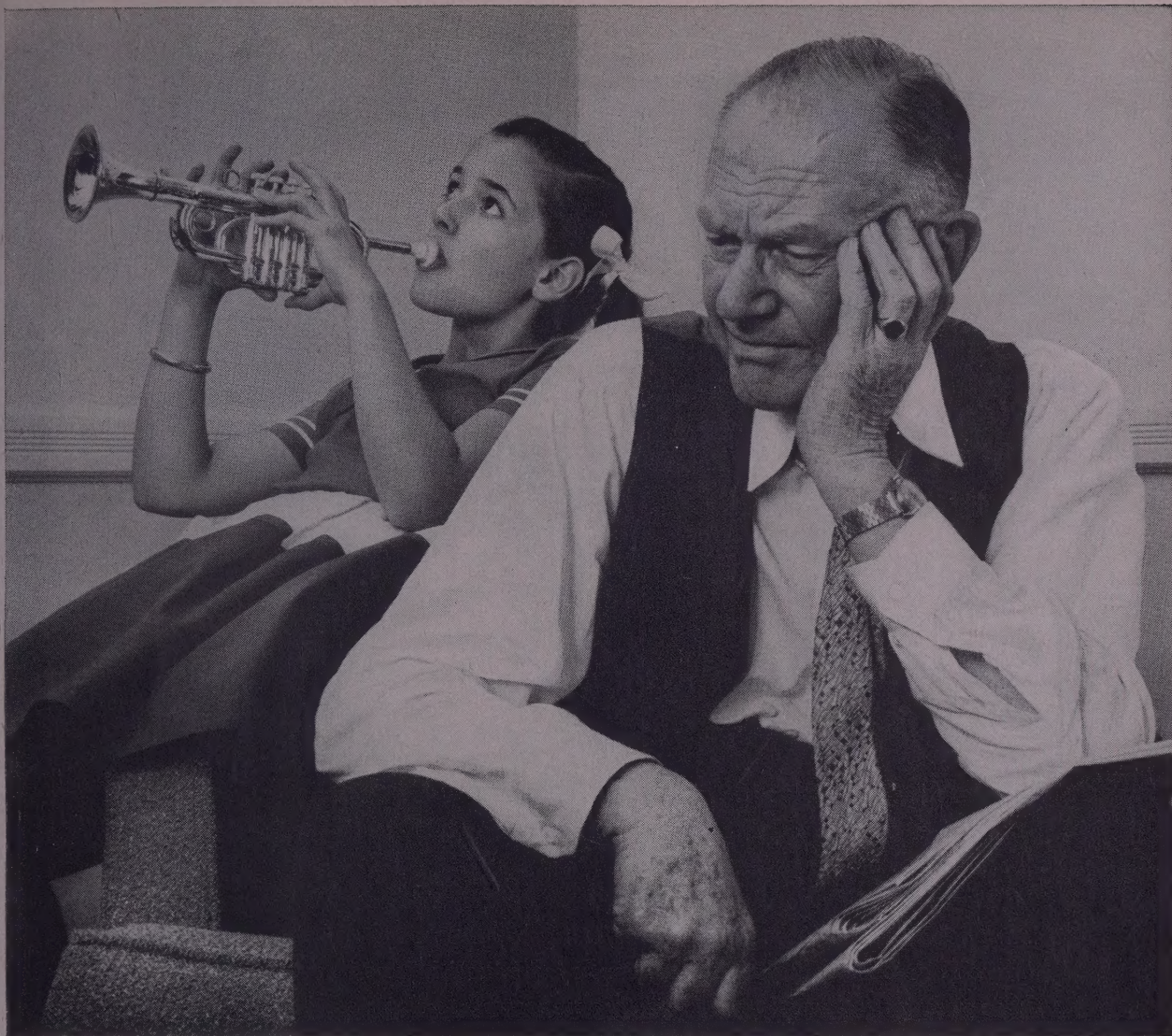
MANY of our readers may not realize the fact that THE EPISCOPALIAN is published for middle-of-the-month distribution. All of you should be receiving your magazines between the 10th and the 20th of the month of issue. If this is *not* the case in the months to come, please drop the circulation department a card notifying them of the date your copies have been arriving.

SPEAKING of readers, the Board and the editors of THE EPISCOPALIAN are happy to announce that the magazine is now going regularly into the homes of more than 75,000 Episcopal families. Again we are grateful for the tremendous interest shown in this "experiment" in Christian journalism. And we thank you for all of your helpful comments. And the Christmas and New Year's greetings, too.

WHEN THE EPISCOPALIAN began publication last April, we inaugurated a subscription plan for parishes and missions who might be interested in sending the magazine to all of their contributing families. We call this plan the Parish Plan. For \$2 a subscription (instead of the regular \$3 individual price) a parish or mission, no matter how large or small, may subscribe for all of its families. Several parishes and missions throughout the nation agreed to become "pilot projects" and try out the Parish Plan. Today more than seventy churches have the Parish Plan in operation. The first church in the nation to renew its Parish Plan is St. Paul's, Chestnut Hill, Pennsylvania (the Rev. T. T. Edwards, rector), with 730 families receiving THE EPISCOPALIAN. We will carry the names of additional Parish Plan churches next month.

IN THE NEXT ISSUE

- The Reluctant Scholar
- Do We Know How to Pray?
- Mexico: Sentimental Journey



**“Because I was nervous—a ‘Grumpy Grandpa’—
my doctor started me on Postum.”**

“My grandchildren made me realize how irritable and nervous I was. ‘Gee, Grandpa’s grumpy!’ I heard them whispering. Was there something wrong with my nerves?

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*On Theological Education Sunday (January 22, this year) or
some other convenient time, the offerings of the people of the
Church are besought for the support of the institutions in which
these young men receive the training necessary to their calling.*

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